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THE BIBLE'S VALUE IN HUMAN LIFE.*

IT is the Bible, not Christianity, our question is about. It may be difficult in many cases to make an absolute distinction between these two. Yet the two words manifestly are not synonymous. You may possess a copy of the Bible and be well acquainted with the contents of it, and yet know nothing of Christianity in its real, vital sense. And, on the other hand, Christianity, as the power of God unto salvation, existed before a single book of the New Testament was written, and may exist to-day where the Bible is not known or, at any rate, not made much of. It might be both interesting and profitable to try to see what the real connection is between the Bible and Christianity. But that is not the task which is now before us. What in the present paper we are going to think about is the Bible, not Christianity.

Then again, it is the Bible's value in human life as a whole we are to think about. We are not to confine our thoughts to one aspect only, what is usually called the religious side of life. The subject requires us to take a more comprehensive view of man's life and to think of all its various aspects as constituting one organic whole. In doing so, we are not assuming that all the powers and tendencies and interests of our life are of the same importance. But our subject does want us to recognise that all the various sides of our nature come within the question of human life in its fullest and truest sense, and that these different sides are closely enough connected to be viewed as one whole.

* The substance of a lecture delivered in the Danish Mission Reading Room.

And finally, it is not the Bible's value to a particular set of people our subject asks about. There is no limitation suggested as regards time and place. Behind the wording of our subject lies the conviction that, at any rate, from the point of view we are here to occupy, the lives of men of all ages and of all places have so much in common that their possibilities and needs and conditions of development are essentially alike. Differences of many kinds are not denied; but the similarity is considered sufficiently great to make it profitable to discuss the question in this comprehensive sense.

This, then, is the subject we want to investigate—What are the contributions which the Bible is fitted to make towards the realisation of the possibilities of human life, with its many-sided nature, and with its widely differing stages of development?

The first answer some would be inclined to give, would doubtless be to the effect that the Bible has had more to do with retarding than with promoting the cause of liberty and progress. Was not the Bible used by those who opposed the liberation of slaves? Noah's son Ham and his descendants were cursed by God (Genesis 9: 22-27); Africa's people were reckoned to be the descendants of Ham; it was therefore in line with God's will when they continued to be treated as an accursed race. The people of God in the Old Testament had slaves; and in the New Testament the institution of slavery is at least tacitly recognised; therefore, those who honour the Bible must oppose the abolitionists. That is how the Bible has been used. Or think of the Boers and their treatment of some of the South African tribes. Did not they point to Old Testament instances of divine command and guidance to prove that they were doing only what was right and acceptable to God, when they were severe and unsparing towards the original inhabitants of the land into which they had come?—And what about the cause of woman's emancipation? Has it not, right down to our own time, been hindered and delayed by the way in which some of the expressions and ideas we meet in the writings of the Apostle Paul have been used by Christian people?—Nay, surely—the advocates of this side would say—it is not as a help but as a hindrance to enlightenment and progress that we must reckon with the Bible.

It is true that at various times the Bible has been used to furnish such arguments as have been now mentioned. But surely, this is very far from being all that can be said about the

Bible's influence on those questions that have been referred to. That woman's position has been raised wherever the Bible has been given a prominent place in the lives of communities and individuals, there can be no possible doubt. The developments for which the doors have thereby been opened may, perhaps, not be altogether free from elements which we should be inclined to criticize. But, at all events, women have got an opportunity to develope their peculiar gifts and thereby be better fitted to fill their important place in the world's life. Slaves and slavery are spoken of in the Bible—even in the New Testament—in such a way that it is plain the writers did not look upon the abolition of slavery as a part of the work they were to do. But it is equally plain, in the light of all subsequent history, that it was the influence of the Gospel of Christ which prepared the way for the removal of all the degrading forces of slavery and slave trade. It was where the Bible was most used, not to supply arguments, but to mould character and shape life, that men arose who set themselves to work for the liberation of the slaves.

If we were to look out over the world to-day, it would not seem to be difficult to find out whether or not the spread and use of the Bible is a hindrance to individual and national progress. It is not maintained that it is the Bible alone which accounts for all the difference between (on the one hand) the life of those nations where Christianity is the official religion, but where the Bible occupies no prominent place, and (on the other hand) those peoples which make the knowledge and use of the Bible an essential means of cultivating the Christian life. But whatever else may have to be taken into account fully to explain that difference, at all events we cannot be acquainted with it without seeing that the Bible is no hindrance to the growth of loftier ideals and larger views of life.

The Bible *has* been used among Christian people to support and strengthen the conservative tendency to keep things as they are. As we shall presently see, it is by no means impossible to understand how it came to be so used. Yet such use of the Bible is unquestionably due to the failure on men's part to recognise some of its essential characteristics. We shall mention here only three of the most significant characteristics of the Bible. They do not by any means express or suggest all that might be said. But they indicate the chief lines along which our thoughts must move, if we are to understand aright the real value of the Bible.

I. *The Bible leaves room for and gives encouragement to the work of civilisation.*

This is not the chief function of the Bible. It is a religious book, and its main purpose has to do with man's relation to God. But in human life there are other faculties and interests besides those which have a directly religious value. They form a part of the whole nature of man. In our attempts to solve the problems of life they cannot, therefore, be left out of account. And what a religious book is to do for us is to help us solve, not theoretically merely but practically, the problems of life.

The Bible gives us no system of science or philosophy; but it does what in the case of a religious book is a much greater help; it leaves room for the development and use of man's powers to investigate and think. Attempts have sometimes been made by Christians to prove that the men who wrote the different parts of the Bible were enabled by God to look at the processes and phenomena of nature in a manner similar to that in which modern science has taught people now-a-days to view them. But such attempts to harmonize the Bible and modern scientific views are not needed to commend the Bible to men of science. Its value for civilisation does not consist in its offering us, ready-made, the results to which man may himself attain, however laboriously and slowly, by the right use of his powers to observe and think. If a religious book offers us, as an essential part of its contents, a system of science or philosophy, such a book cannot but become—as time goes on—a hindrance either to religion or science, or to both. The Bible does not teach us science, but it leaves room for the work of the scientist.

It is interesting to see how religiously-minded scientists of the West have been giving expression to their conviction of the indebtedness of natural science to Christianity—which in this connection means the same as the Bible's view of God and the world. It is only under the influence of this Biblical view of God that science has been free to investigate and study. Wherever nature-worship and animism have prevailed, scientific work has had no chance; awe and terror have so surrounded everything that real investigation and study were impossible. But as God's relation to the world is represented in the Bible, there is no superstitious dread of mysterious forces to prevent man from trying to understand what he sees.

But the Bible not merely leaves room for the work of science

and civilisation ; it definitively encourages it. Where the Bible tells of the creation of man, it says (Genesis 1. 28) that "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In its widest sense the whole task of civilisation is here put before man, as a part of the divine purpose in creating him and placing him in this world.

Later on we read that when God had given instructions to Moses to have a special building constructed for the Jews as the centre of divine worship, God Himself also fitted men for the execution of this building work. Certain men are mentioned by name of whom it is said (Exodus 35. 35) that God had filled them "with wisdom of heart, to work all manner of workmanship." And then are enumerated different kinds of work, the engraver's, the embroiderer's, the weaver's, &c. God is here represented as interested in and fitting men for various kinds of industrial work. This is a part of that activity which belongs to the province of civilisation. But it is here definitely reckoned as a part of the task God wants to have done, and for the doing of which He therefore also equips men.

It is certainly true that the Bible constantly insists on our giving God the first place in our life. The work of civilisation, with all the interests, duties, pleasures and profits that may be connected with it, is not to be put first. But this is not a restriction that hinders the work. To put first things first is not to neglect or despise the other things which also have to be done. It is the indispensable condition of all the work being done well.

II. *The Bible emphasises the progressive character of God's teachings to and dealings with men.*

In the earlier parts of the Bible we frequently come across passages where thoughts and actions are ascribed to God, which we people of the present day cannot reconcile with our best ideas of God. We may have no difficulty in understanding that under other circumstances such things may have had a religious value, may have represented a spiritually educative force. But the impression they produce upon us is not of the same kind. Views, feelings and standards have changed, in consequence of what God has since been teaching men. But does not then the retention in the Bible of those earlier elements constitute an

imperfection and even a danger? Yes, undoubtedly, if the Bible be regarded as a religious manual. In the case of those whose view of the Bible really amounts to this, there certainly is a danger that the earlier parts may be considered permanently valid instructions just as much as the later. That is the explanation of such cases as were referred to above, of people using Bible passages as arguments against reform movements.

But this question is seen in a totally different light when we adopt the more correct view of the Bible and regard it not as a religious manual, but as a record of religious education The record is reliable; the religious education recorded is a divinely-conducted process. No wonder then that the lessons taught and the methods used have not been the same throughout, but have been adapted to the needs and capacities of the pupils at every stage. It goes without saying that those whose view of the Bible is determined by this principle of historic, progressive revelation, will apply the same principle to other religious books. But our present task calls for no comparative study. What we want to see now is not what results that principle would lead us to when applied to other books, but what its effects are when we allow it to guide us in our study and estimate of the Bible. There are two points of great practical importance, which are thereby made clear.

First: God is willing to begin His work of teaching and training, even when the material is very imperfect. He takes men where they are and begins with them there. Their conception of spiritual things may be low and limited, their moral character may have many defects. Yet God's great school has a class for them also, if only they will agree to be enrolled. And to recognise this has more than a mere historical interest, it is something more than a story of a far distant past. Those of our generation or of any other generation, who some day wake up to see how immeasurably great is the distance between what they actually are and what they should be—though as yet they may have seen only a very small part of the ideal—need not turn away in despair. God, as we come to know Him through the Bible, does not tell men that they must attain to at least a certain respectable degree of understanding and goodness before they can come to Him to be taught and helped. Nay, He is willing to receive them just as they are, and He is able to begin to teach and train them at the level where He finds them.

Second: Beginning with men on the level where He finds them, God does not leave them there. Requiring them at first to learn only the most elementary lessons, He aims from the beginning at a development, the direction and goal of which cannot fail to commend themselves to every one whose spiritual sense has begun to be awakened and quickened. Every attentive and thoughtful reader of the Bible will soon discover that the spiritual conceptions and moral standards are not the same in the later as in the earlier parts. We are witnessing in the Bible a distinct "evolution of religion," if we like to call it so. This, however, is not a change which detracts from the Bible's value. Without movement and progress of the kind which this change marks, there would be nothing but danger and despair in what it says about God receiving men as they are.

We cannot here trace this progressive movement in the Bible through all its various steps. We must confine our attention to its general direction, which is easy enough to discover. The divine process of teaching and training which is recorded in the Bible, plainly is a movement *from the more external to the more internal, from the more ceremonial to the more ethical.* In spiritual things a movement in this direction means progress, does it not? This progress is clearly discernible in the Old Testament, and it is the culmination and perfection of it we meet in the New Testament in Christ's conception of the Kingdom of God. Both in the Gospels and in the subsequent parts of the New Testament it is the inwardness of the Kingdom that is emphasised. Not that the New Testament is unconcerned about the outer side of life. But both to cultivate and to estimate the life of the Kingdom, we must bear in mind its inwardness. The righteousness of that Kingdom is not a question of actions—the outward side of life—merely, but a question of the heart, the centre of our being (see for instance in the Sermon on the Mount, Matt. 5. 21, ff). Rites and ceremonies still have their place; but we are constantly being reminded by Christ that such observances have no spiritual value merely as outward performances, however correctly they may be done. Here is a perfect picture of spiritual life. As far as the plan is concerned—the ideal and the conditions—we can conceive of nothing higher than this. As regards our realisation of it, we can hardly even measure the progress of which there is still need.

III. *The Bible commends itself to the deepest needs and best longings of human nature.*

Here we are at the point where the explanation is to be found of what is a fact, though to many it seems incredible; that the Bible proves to be intelligible to all kinds of people. They may not rank very high in education and intelligence; yet they are able to understand the Bible, if only they come to it with an earnest desire to get help for their life in its deepest relation to God. In the records of the British and Foreign Bible Society's work in different lands there is ample evidence of the truth of this statement. A farmer in the interior of Brazil was willing to give a bullock for a copy of the Bible. The Bible Society did not ask such an unreasonable price. But how came the man to be willing to pay so much for the book? What can a comparatively uneducated man understand of a book that deals with such deep and difficult questions? Some people may be inclined to ask so. But the fact remains that such a man finds it worth his while to acquire the book even at a great price. He surely would not do that if he found he could not understand it. Last century the Christians of Madagascar were for 25 years deprived of the guidance and help of older and more experienced Christians from other lands. Foreign missionaries had been driven out of Madagascar, and the native Christians were passing through years of serious persecution. What helped to keep Christianity alive during those years was the Bible. And not only was Christianity kept from being entirely blotted out by the persecution, it came out of the persecution numerically stronger than it had gone into it. The Christians of Madagascar were by no means highly educated people; yet they were able to understand the Bible. Many more instances might easily be cited from other parts of the world, similarly referring to races and tribes among whom one would not expect to find any great degree of power to understand what is deep or high. But the cases that have been mentioned must suffice as illustrations.

But what is meant by saying that all are able to understand the Bible? It certainly is not true in the sense of their being able to answer all questions which the study of the Bible may raise to thoughtful and well-trained minds. Many of those questions would not even be discovered, much less answered, by people of the type referred to above. In this sense, where it is a

matter of understanding and answering intellectual questions, the Bible is not intelligible to all.

As was said before, that which makes the Bible intelligible to all kinds of people, is the way in which it addresses itself to, and commends itself to, the deepest needs and best longings of human nature. Let people come to the Bible with some sense of their need of "peace" and "righteousness," and some longing to have that need satisfied, and they will understand the Bible. That is to say, they will understand it so as to find through the reading of it help of the kind they are looking for, help to live the kind of life they are made for. The Bible, as has been said, is like a stream of water which is so deep that an elephant may swim through it, and yet not too deep for a lamb to wade through it.

Fully to analyse and describe all those fundamental features of human life to which the Bible thus commends itself, is far too great a task to be attempted here. All that can be done is to mention a few of them.

(*a*) *God is the source of our life.*

What is meant by this sentence is not merely that God is the ultimate cause of all existence, and therefore also of our life. It does express the idea of our origin from and our dependence on God. But more significant in this connection than the idea of origin and dependence is the idea of kinship. We are made in God's likeness. We are created unto God. This means, in the first place, that the development and satisfaction for which our souls, consciously and unconsciously, are longing, we can find only in God. And it further implies that the help we are in need of is not to be wrung from God as something He is unwilling or at least reluctant to give us. There are conditions which must be met by us, if God's help is to have any effect in our life. But there is no unwillingness on God's part to give. In Christ He invites all men to come unto Himself, assuring us that all things are now ready.

What the Bible thus says of our innermost nature and need and the way to get our need satisfied, is fitted to commend it to us. We need peace; that is a need people understand everywhere when the conscience is awakened. We need courage; this is felt by all who have begun to see what life means with all its possibilities, dangers and responsibilities. We need strength, as all realise who are not satisfied with knowing the right and admiring the ideal, but are anxious to do what is

known to be right. These needs are among the deepest of human life. Everything depends on our finding what they call for. If we do not find it, life is a failure, and in most cases will be painfully felt to be so. And yet, where are we to find peace, courage, and strength? As long as we look into ourselves or round about us on persons and things in the world, it seems more and more impossible the more earnest our search is. But there *is* hope of our being able to find full satisfaction for these deep longings of our nature, if God is the source of our life in the sense in which we have here spoken of it. And that is how the Bible represents God:

(*b*) *Conscience is the pivot of our life.*

That is what all that is best in human experience makes us sure about. The power of decision is an essential element of the divine image in man. On the right use of this faculty hinges the development of man's character and the usefulness and value of man's whole life. It is at the root of all that is saddest and most painful in life. But it is equally connected with all that constitutes the highest possibilities and the richest glory of human life. As the Bible speaks of the divine self-revelation and training of men, it is very plain that God at every stage respects this central faculty of man's nature and aims at its fuller development. He has endowed man with power to decide in what direction the influences and forces that come into his life shall make his character develope. And however many sad mistakes man has made in the use of this faculty, the Bible assures us that God continues to recognise it as the centre, through which everything God can do and give must pass before it really begins to count in man's life. God invites men; He does not force us to receive His gifts or to obey His commands.

From what has been said before, it will not surprise us to find that this conception of conscience is not equally clear in all parts of the Bible. It is in the nature of the case inseparably connected with that development to which attention has been directed, the progress noticeable in the Bible towards a more and more inward and ethical conception of spiritual life. The further we get on into the Bible the more prominent is the place given to conscience in all questions of religion. In the New Testament it is emphasised throughout as the decisive individual factor. Christ says that a man's attitude to Him will depend on his innermost personal attitude to that which he

recognises to be true and right. "If any man willeth to do his will [that sent me], he shall know of the teaching, whether it be of God or whether I speak from myself." "Every one that is of the truth heareth my voice" (John 7.17; 18.37). And when we turn to the later parts of the New Testament we find the same view expressed in many ways. As a good illustration of it we may point to 2 Cor. 4. 2, where the Apostle Paul says that the servants of Christ must commend themselves through the manifestation of the truth to every man's conscience.

What is here said about conscience does not mean that man's whole outlook in religious questions is limited to what has to do with his own personal feelings. But it does mean that any question of truth and of duty, whether it concerns himself directly or has to do with the welfare of others, must be decided before the bar of conscience, where moral decision takes place and action is born, while the solemn sense of responsibility is present in it all.

(c) *Service is the aim of our life.*

The Old Testament is for the most part a story of God's chosen people. And in the New Testament also we frequently hear of God's elect. Such terms, at first sight, may not seem fitted to commend themselves to every man's conscience. Does not this whole idea of a chosen people lead us to think of God as one who makes unfair distinctions between men?

There may be much—surely there *is* much—that is difficult in the question of election, as there is in most of the questions of God's relations to men. But help that will go far towards giving us a *practical* solution of many of the difficulties may be obtained by noticing, and remembering, that God's election, as the Bible speaks of it from beginning to end, is not so much to greater privileges but rather to greater service. The Jews in the Old Testament and the Christians in the New are not represented as God's favourites, towards whom God is more lenient and liberal than He is in His dealings with others. No doubt that was the way in which the Jews were often inclined to think of themselves in their relation to God. But that such a view was fatally wrong, God told them both by word and by act: "You only have I known of all the families of the earth; therefore, I will visit upon you all your iniquities" (Amos 3. 2). They are not chosen to be favourites; if they have greater privileges than others, they have greater responsibilities too. They are chosen that

they may become God's fellow-workers, fitted through the blessings they receive for being His servants in the carrying out of His plans on earth.

Abraham was chosen by God not merely to be blessed himself, but that through him all the families of the earth might be blessed (Genesis 12. 3). The higher the prophetic teaching rises in the Old Testament, the more does it come to look upon the whole people of Israel as God's servants (*e.g.*, Isaiah 49. 3). In Christ's life the same principle is seen to govern all; He "came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt 20, 28). And as the New Testament speaks of those who have come into right relationship to God, the terms "children" and "servants" are used interchangeably. This key-note is plain and strong throughout the Bible: God's gifts are given to men, not simply that they may enjoy them as God's children, but that they may use them as God's servants.

What the Bible thus represents as the supreme purpose of all God's dealings with men, is in fullest harmony with what we recognise to be the deepest traits of our nature. We are so constituted that our greatest happiness, the richest and most lasting joy, we do not get by living to enjoy ourselves. However much a man may have at his disposal to offer him enjoyment, his life never grows rich and strong and full in that way. This is evidently one of the laws of our life. We are made to serve, to live for others. The possibilities of our soul are not realised, except as we become able definitely to make this the aim of our life, to serve God and to help men.

L. P. LARSEN.

SOME ASPECTS OF POLITICAL EVOLUTION.

HE would be a rash man indeed who attempted within the limits of a single lecture to make his audience acquainted with even the outlines of the political evolution of our race. But, to say nothing of the fact that the guarded title of my lecture gives me liberty to pass over in silence many points, interesting in themselves, but not essential to my present inquiry, I enjoy a further advantage from the qualifications of my audience. The historical facts to which I shall have occasion to make reference, the

* A lecture delivered at the annual meeting of the South Indian Association, 29th February, 1908.

political developments and principles with which I have to deal, are not strange or unintelligible to a company, many of whom are students of history, and all of whom (I may presume) are interested in politics. It must be understood, however, from the beginning, that I have no sort of claim to approach this subject as a practical politician. I simply desire, as a student of political philosophy whose interest in the subject is unabated, to contribute something to the theories and ideals which ought to guide us in our common political life. It is an abstract and dispassionate study of principles, not a re-handling of burning questions, that you must seek from me to-day. If I show in the course of the lecture traces of a leaning towards democratic principles, you must attribute it to the reasoned convictions of the student, not to the prejudices of the political partisan.

There are two extreme views of Indian affairs, which I wish to indicate and to repudiate from the outset. The first looks upon India as "the Englishman's oyster"—something to be selfishly exploited by the English for their own exclusive benefit. The other regards the British rule, the very presence of the British in India, as essentially pernicious; and considers that the first *desideratum* is to turn them out neck and crop. In the crude form in which I have stated them, probably no one, here or in England, would avow either view. But approximations to one or other of these extremes, I am sorry to say, colour a great deal of what is said or written on the subject of India. I have a very great sympathy with the Englishman who is proud of his nation's position in India, and who is determined to maintain it; I have a very great sympathy with the Indian who looks forward to a great national advance for his country. I believe that the aspirations of the English and Indian races alike can find full scope in the development of this great country according to principles which are completely antipathetic to those crude statements I have referred to. It is these principles which I desire to commend to your consideration—not so much as a lecturer, speaking with the authority of an expert, as in the spirit of one who essays with you to find the best and highest (though not perhaps the easiest) line of political development.

First of all it is important that we should try to appreciate the significance of the British Empire as a whole—restricting our attention to what is our present concern, political evolution. We find ourselves confronted by two ruling ideas, empire, and

self-government. I must not pause to discuss the political antecedents and implications of these terms. The Empire confronts us as a fact—it is no mere national organization we have to deal with, but something wider, the product of national expansion and conquest, including a variety of races in a single political order. And the principle which stands at the heart of this Empire, which has been slowly won for themselves by the English people, and is in process of extension to the circumference as well as to the centre of the Empire, is what is familiarly known as self-government. This combination of empire and self-government may fairly be claimed as unique; it is, as yet, still in the experimental stage; the question so often asked, and by some supposed to be settled, "Are democracy and empire compatible or incompatible?" has not yet received a final answer. It is not sufficient to point to the breakdown of the Athenian empire, to the collapse of the Roman Republic under its imperial responsibilities, and to rule all further pleas for democratic imperialism out of court. The noble, though unsuccessful, rallying of democracy in the closing years of the Peloponnesian War, is more encouraging to our views than the critic commonly supposes; and the republics of antiquity, Greek and Roman alike, are differentiated from modern democracy by points so serious as to vitiate any but the most guarded comparison.

The empires of antiquity, for the most part, exemplify a very different type from our own. They are only national in the sense that one nation (the Assyrian, the Persian, the Afghan) enjoys the imperial power; not in the sense that one people is diffused over the world, or the conquered peoples amalgamated with the conquerors: while the relation between the centre and circumference of the empire is distinctly that of ruler and subjects. There is no attempt at the political education of the conquered people; and the temptation simply to exploit them for the benefit of their conquerors causes a lack of cohesion in the fabric, and favours speedy decay. The more emphatic this national despotism was, the more it carried centralisation and the subordination of the dependencies to an extreme, the more speedy and decisive was its overthrow.* Unlike its predecessors, the Roman Empire really succeeded in diffusing a measure of political education among its subjects: and this is perhaps its greatest glory. But the extreme centrali-

* The Assyrian Empire of Assurbanipal and Sennacherib is our most salient example.

sation not only of government but of interest, the relentless despotism of the centre, was fatal to cohesion. Assyria, rather than Britain, is the analogue of Rome in the administration of the provinces. In this connection, the revolt of the American colonies is full of significance. It was then that the unique character of the British Empire first became sharply apparent, and the lesson has not been forgotten. Unlike the dependencies of Assyria or Macedon, the colonies were homogeneous with the mother-country; unlike the partially-homogeneous dependencies of Rome, they were imbued with the principles of self-government. The failure to recognise that a nation which repudiates the despotic rule of an individual over his fellows cannot hope to justify the despotism of a political community (city or nation) over its fellows, cost England the American colonies. But that sharp lesson, laid to heart, has been remarkably fruitful. The world now sees the English people embarked on the experiment, which has been attended already by no small measure of success, of combining democracy and empire, in a sense undreamed-of heretofore, in a world-embracing political unity, the parts of which enjoy that democratic self-government which we have noted as the animating principle of the Empire.

But if the modern British interpretation of empire differs from the antique, we find an even more notable difference in the ancient and modern conceptions of democracy. Brilliant and inspiring as we may admit the history and constitution of Athens to be, it is only in a qualified sense that we can speak of her as democratic. Waiving the question of her imperial position, we must demur to the inclusion under the heading of democracy, as we understand it, of a state whose industrial population was for the most part disqualified from citizenship. The Roman Empire, it is true, imparted its citizenship with ever-increasing generosity to its dependents. But the generosity is somewhat discounted when we see how far the obligations tended (in the later stages) to outweigh the privileges of citizenship; and in any case, Rome had long ceased to be even approximately democratic, and citizenship under a Caesar has no analogy to the political position of Australia and Canada to-day. Democracy, self-government, as we understand it, is certainly indebted to antiquity—pre-eminently it is indebted to the political thinkers (rather than to the politics) of Greece. But in its realisation, it is a modern, a European and largely (perhaps it is not too much to say) a British invention.

Under all the differences of parties, this is the accepted political ideal of the majority of Englishmen—of the majority in Greater Britain, no less than in the United Kingdom itself. Practically it is accepted with scarcely a question or a criticism; even those who are most impressed with the excellences of Caesarism and autocracy seldom so much as hint that any other ideal can be substituted for democracy as far as we are concerned: philosophically, it is defended and justified as the present high-water mark of political progress and development. And there seems to be a growing recognition that this democratic principle cannot be confined to the heart or to the more important members of the Empire; that if it is good at all, it is good all round; that the arguments by which we defend democracy, with its many mistakes, against the advocates of the specious efficiency of autocracy or oligarchy, are fatal to the maintenance of a national despotism, as fatal to the subjection of the class or the nation as to that of the individual. Do not misunderstand me. The premature introduction of a supposedly democratic self-government in a community not yet fit to receive it (*e.g.*, among the Zulus of Natal, or the Egyptian fellaheen), would be treason against those very principles which make democracy so precious in our eyes. Before parliamentary self-government can be introduced in any country, the influences that tend to class-tyranny and class-subjection must be neutralised by the uplifting of the mass of the people to a level which will make political equality and freedom a reality, not a mere empty name. Rousseau finely speaks of "forcing a man to be free." We may develope his hint, and say, with regard to all parts of the Empire in which the backwardness of any race or class makes true democracy as yet impossible, "we shall force them to become self-governing."

I have spoken of the peculiar character of our Empire, with its paradoxical combination of imperialism and democracy. Our amazement, as we gaze upon it, is increased when we reflect that it includes this great sub-continent of India. India is an Empire in itself. I need not enlarge to the present audience upon its variety in creeds, races, and political organization. For our present purposes, a few facts only have to be emphasised. The first is that, unlike the Canadian or Australian colonies, which are in the main Anglo-Saxon, and homogeneous with the mother-land, India, which is by no means homogeneous in itself, differs from Britain in race, in language, in religion. The second point

is that on the political side, we find that India is despotically governed—I use the word quite neutrally: I do not for a moment suggest that the British rule is oppressive, unjust, or unsympathetic. I simply indicate that it is direct, absolute, irresponsible—analogous to the rule of a father and master over his children and his household. The substantially just and disinterested character of this despotic rule (however much individuals or classes may offend) is shown by the third consideration which has to be emphasised. In spite of all the differences in race, religion, and language, in institutions, traditions, and ways of thought, which we have noticed, the rulers of India have set themselves—and that with a truly remarkable measure of success—to imbue the peoples of India with their own culture and their own ideals. When we see how comprehensive has been the attempt to impart to India the wonderful inheritance which England has made so peculiarly her own, we need not be surprised to find India—and more particularly, those classes and individuals who have drunk most deeply from the springs of Western culture—already animated by ideals and enthusiasms which find no parallel in the past; we need not be surprised to find the more ardent spirits already looking forward to and joyfully anticipating the day when India shall take her place, no less than Canada or Australia, no longer as a people under tutelage, but with the full privileges and responsibilities of self-government. As an immediate aim for practical politicians, self-government for India may indeed sound so ambitious as to be ludicrous; as an ultimate goal towards which our efforts should be bent, it is bound to command the sympathy of all who are democrats upon conviction. I do not propose to discuss the difficulties to be encountered on the road—you probably hear enough of them from a host of critics, friendly or otherwise. But the possibilities that open before us, as we try to picture India as a self-governing constituent of a democratic Empire, are so momentous as to call for consideration. Perhaps we can best try to gauge them by focussing our attention on the phrase (much in vogue recently)—" India, a nation."

It is not a little remarkable that very few of those who so glibly speak of India as a nation seem to have even an inkling of the paradox of the phrase. " Nation " is a peculiarly baffling term; probably no two of us could agree on its precise definition. Yet we all have a fair notion as to what it is—still more decidedly, perhaps, as to what it is not. For example, in antiquity, there

was certainly an Assyrian nation ; yet we should never dream of describing the whole compass of the Assyrian Empire as a nation —it was a fabric including many nations, some of them as ancient, as honourable as Assyria itself. The Assyrian Empire is the type of an expanding despotism, not a national unity. Alexander the Great seems to have conceived the daring idea of fusing Macedonian and Persian—all the motley array over which he ruled—into a single nation. But the experiment was foiled by his untimely death ; none can say whether it could have succeeded or not. In the case of Rome, the diffusion of a common law and institutions, and (to a less extent) of a common language, did much ; and her education of her subjects in the conception of citizenship is worthy of praise. But the unity of race is lacking ; the unity of religion only comes into play when the diversity of the Empire is already asserting itself over the other unities ; and the territorial unity is at best imperfect. It is only in the break-up of the Roman Empire that anything like the modern nation-state makes its appearance. To constitute such a nation it seems desirable that you should have at any rate an approximate homogeneity (1) in race, in speech, and religion—though the last is doubtful ; and (2) in territory, government, and institutions. I say the homogeneity of religion is of doubtful necessity—perhaps of doubtful importance. To cite the example of India might seem question-begging ; but the instances of Christendom and Islam for many centuries seem to show that religion by itself is not an appropriate basis for national unity.) Let us see how far India fulfils these requirements. To begin with past history, we find more than one approximation to Assyria ; we even find approximations to Rome. I think there is nothing in the history of India, taking India always as a whole, at all corresponding to a European nation-state—let us say, to France, or Spain. It is quite true that there have been Indian nations—the Mahrattas or the Sikhs might be taken as examples from the past ; the state of Mysore at the present day very largely corresponds to the nation-states of the West. But it ought to be clearly recognised that unless we are to use the term in a new sense, to cover phenomena which it has never been accustomed to cover, there is not, and never has been, a nation of India. We might almost as well speak of America, or Africa, or even Europe itself, as a nation. Do not think that I wish to rule out the phrase, " India, a nation," from use, or to prejudge the possibility of India's becoming a

nation in the future. But all who use the phrase ought to recognise clearly that in using it we are giving a distinct and remarkable extension to the conception of nationality. It is only thus that we begin to realise the importance of India's new aspirations to become a nation. The fact that these aspirations should arise among peoples who start with so little of the homogeneity by which national unity has commonly been promoted, is a noteworthy phenomenon, to be hailed as a triumph of political organization and political education.

But before we pass on to consider those aspirations, I want to remind you of a well-known fact as to the political evolution of the world hitherto, *viz.*, that it has been a progress to larger or higher unities—from the clan to the city, from the tribe to the people, from the city and the people to the nation. In the case of the United Kingdom, the evolution has been already carried a stage further, by the union in one political order of what we may fairly regard as four nations—an experiment abundantly successful as far as Great Britain is concerned, less conspicuously so on the side of Ireland. In modern Germany we have a cognate, but less instructive, experiment. But the present day politics of Scandinavia and of Austria-Hungary show us (what we might not suspect, if we looked only to the success of Britain) how tremendous is the difficulty of this progress to a larger national unity. The instinct of the combined British nation has refused to stop at this point. From the development of the United States since the War of Independence we may fairly regard the British colonies as embryonic or potential nations. Our Empire is now engaged in the praiseworthy attempt to realise a larger unity in which each of these nations, while pursuing its own national development unhindered, shall be bound to all the rest by the ties of a common political life.

Let us now turn to the future, and ask—Is India to become a nation? It is here that it seems to me a word of caution is needed. India must beware of taking up an antiquated ideal. By all means let India strive to become a nation; but if she only strives to become a nation as France or Spain has become a nation in the past, she will be aiming too low. The privilege of those who come in late (if they are wise) is that they can escape a good deal of the effort of those who have been long at work, and learn from their success and failure alike how to achieve something better in the future. The evolutionary process

has already been carried far; there is no need to contest afresh the ground already won. It is obvious, to those who will consider it, that India is to-day entering into a heritage of political thought, a conception of freedom and government, which she has not won for herself. Just as the European nations have inherited what was won for them by the Greek, the Roman, and the Jew, so India in turn is made partaker of this inheritance, further enriched by what the nations of Europe—especially by what the people of Britain—have won. In taking up the ideal of a national life, India should study to take it up in its largest and fullest possibilities, not in the narrower form that may have served very well for the past. If India is to be a nation, let her be—consciously, as she evidently must be in fact—not a new nation simply, but a new type of nation. She seeks admission to the ranks of the nations when the nations themselves are already becoming conscious of something wider than the nation, conscious that we have relations, that we share a common life, with the world. If India is to take up the ideal of nationality (as is her privilege) at its highest, and not its lowest value, she must take it up definitely in its relation to humanity as a whole; she must study the world.

It is a well-known fact that gain is often achieved only at the price of a certain loss. Military efficiency (*e.g.*) may be purchased at the cost of political freedom. Unhappily, the development of nationality in the West has been largely conditioned by conflict. We should not allow ourselves to forget that nationality in itself is a gain; at the same time, we may deplore the price that has had to be paid in national divisions and traditional antipathies which Europe is not finding it easy to heal. British rule and English education have brought to you the heritage of the West; but even as we bring it, we are ourselves already looking higher than the nationality that we have won, we are already becoming conscious of the solidarity of the race. Seek your own national development, your own nationality; but seek to achieve it in a more excellent way than those who have gone before you. Instead of developing nationality by antagonism (unfortunately, the only way discovered in the past), let India, as she takes her place among the nations, show herself "the friend of all, the enemy of none."

The progress to wider unities is not without its own peculiar dangers; in particular, there is the awful possibility that the

wider unities may be attended by wider conflicts. Wars between city and city, however important they may have seemed to the Greeks and others who engaged in them, however momentous in their results, were but trifling—in a purely military and economic estimate—in comparison with the wars of the nations. The imagination reels at the prospects of horror, if our unhappy world should ever witness (what is often all too lightly spoken of) a "race-war." There are bound to be conflicts of interest between race and race (as there are between nation and nation, city and city, man and man), which it must be the aim of our politics to surmount and reconcile. Society would be a poor thing indeed if it rested on mechanical and automatic harmonies. It is just the power to reconcile conflicting interests, to subordinate the claims of the individual to the claims of all, that gives to man in society his dignity and greatness. Race conflicts will assuredly arise; well for man, well for the world, if they can be solved without the sorrow and disaster of war. In view of the likelihood of racial strife, I believe our Empire stands in a position to show to the world a more excellent way. The Empire is not homogeneous in race. Not to speak of minor races, we have Europeans and Asiatics, Britons and Indians, already united in a single political organization. Our Empire spans the gulf; if only we can maintain and strengthen, rather than weaken or sever, the bonds of union, we may make it not only a proud heritage for our children's children, but also an instrument of priceless good to the whole human race. If India can indeed take her place hereafter, alongside the nations of British origin, as one of the self-governing nations that constitute the undivided British Empire of the future, the harvest of good this promises in saving the peace and harmony of the world, passes our arithmetic to compute. May we not fairly claim the happy result of the recent conflict in the Transvaal as a pledge of the undeveloped possibilities of good, of progress, of humanity, awaiting us in the Empire that includes us all?

I need no critic to tell me the goal is far-off, to tell me that the task assigned to us is almost infinitely difficult. "Far-off" does not mean unattainable, nor does "difficult" spell impossibility. All the greatest things in life are difficult, especially in political life. But I believe that something like the ideal I have tried to adumbrate is so good as to be worth striving and patiently waiting for even through centuries of development. I can

conceive of good for Britain, of good for India, if our peoples parted company. But I do not think that they would reach the highest good for themselves that way; I am sure they would not reach the highest good for mankind. By what it has accomplished in the past, the British race has shown itself to be possessed of an almost unique political genius. It is a commonplace, often on the lips of your own leaders, that India has in the past been somewhat backward in political achievement. But there are not wanting signs of great, though as yet undeveloped, possibilities of citizenship in the Indian peoples. The successful action of your countrymen in the Transvaal has rightly been interpreted as an indication that these possibilities are already on the way to being realised. Moreover, the awakened spirit of nationality in India, which may fairly be claimed as one of the most remarkable fruits of the political genius and the political achievements of Britain, attests no less forcibly the great potentialities of India in the direction of political development. This far-off ideal will test to the full, but surely it is fully worthy of the highest political powers of both races alike.

If the goal is to be attained, the immediate task—as far as we in India are concerned—is to carry on the work (hardly more than begun as yet) of uplifting and unifying India in conformity with this ideal: this in itself is likely to keep our hands full for many generations. Further, we must always bear in mind the more distant task, whose successful accomplishment we have no right to prejudice or imperil, the consolidation of that great British Empire, whose outlines are already traced, whose foundations have already been laid, whose constituent nations, while enjoying a full measure of national self-government, shall all be held together in the bonds of a common polity, a common imperial order, that includes East and West, North and South, in one, and, by bridging over the gulfs that divide, helps to bring in the realisation of the common good of mankind.

FERRAND E. CORLEY.

NOTES OF THE MONTH.

THE course of the last month has been darkened by the outbreak of serious disorder in the extreme south of India. It had been our proud boast before, that during the time of unrest this Presidency had

been so free from anything in the nature of rioting. Profound sorrow and a measure of humiliation must have affected our readers at the news of the recent outbreak in Tinnevelly. The lawlessness which characterized the event, the wanton destruction of property, and the menace to personal safety, are inexcusable. Any government worthy of the name is bound to repress such disturbances with a firm hand. The first essential of good government is public peace and security.

IT must not be supposed that Tinnevelly as a whole is given over to disorder. There is evidently a large and influential body of citizens who are completely out of sympathy with the rioters, and anxious to dissociate themselves from all complicity with their proceedings. Certainly it seems hard that upright and law-abiding citizens should be penalised for misconduct which may be laid to the credit of the riff-raff and black sheep who are to be found in almost every community. It is small wonder, then, if some of the peaceful and orderly should present to H. E. the Governor a petition deprecating the infliction on the community at large of any penalty such as the maintenance of punitive police. Their reluctance to be penalised is natural; their disavowal of the disorderly elements has our sympathy. But the question suggests a few reflexions on political affairs which should not be lost sight of by those who love their country. The more prosperous and enlightened sections of Indian society are becoming more and more conscious of unity, more and more alive with political aspirations. It is well that they should not miss the light which the Tinnevelly riots throw on the significance of citizenship.

CORPORATE life carries with it this penalty (as it might seem), that the whole body must bear the infirmities of the weaker brethren; where moral weakness is in question, the whole body must suffer for the sins of the offenders. This is one of the lessons that school life has to teach us. Every schoolboy knows how one or two rowdies may bring discredit and punishment on a whole class. A football team may lose the match through a penalty inflicted for the foul play of a single member. The same principle holds good of our larger associations; cities and nations suffer for the sins of their worst citizens. Nowhere is this seen more clearly than in the life of the Church. It is a commonplace that the greatest hindrance to the work of the Church is the inconsistent life of professing Christians. Probably all our readers have known cases of men who would not listen to a word on the subject of religion, because certain individuals who claimed to be religious were conspicuous hypocrites. In the same way, upright and virtuous citizens have to bear the reproach of offences committed by the

lawless and disreputable. But though we may see the necessity of discipline, and recognise that resentment is so far futile, it is only human nature for a man to rebel and chafe against penalties brought on him not by his own folly or crime but by his fellows. Hence arise, as in the present case, disclaimers of complicity in the iniquities of those with whom we have no desire to be associated, and for whose escapades we refuse to be responsible.

But this is by no means the whole of the question; nor should our attitude under the necessary discipline be simply one of impatient acquiescence. Think again of the examples referred to. In a team you know you must all stand or fall by the conduct of the individual player; you form the association on that understanding; and *esprit de corps* comes in to reinforce the conscience, and chasten the conduct, of every member. But can any one say we undertake the same voluntary responsibility for the conduct of a city mob? There is no case that will help our appreciation of this problem more than that of the Christian Church. It is surely hard that the saints should be condemned for the offences of the hypocrites. But do the saints themselves complain? Indignant disclaimers may be heard from mediocre Christians, in whom much of the "old Adam" lingers; but protests of conscious rectitude, dissociating the speaker from all connexion with the offender, do not commonly come from those who have most of the spirit of Jesus Christ. The true saint is far from condoning the sins of the black sheep; but he cannot forget that even these are members of the flock, and it is as "the sins of my people" that he bears their iniquity. Is it not so that Christ Himself bears all our sins? We are repellent and unlovely enough; but for the love that He has towards us He has taken our humanity upon Him, and bears all the reproach of all our sins, even to the blasphemies which our hypocrisy brings upon His name. This is the meaning of the Incarnation, and of our Lord's fellowship with His Church through the ages. And those who have in them the Spirit of Jesus, enter into "the fellowship of His sufferings," to fill up what "is lacking of the afflictions of Christ," so that the sins of their fellow-Christians afflict them with sorrow and shame indeed, but not with anger against the sinners. If we care for the body, if we love our fellow-members, we can never rage against them even in their sins. Not that we ought to be indifferent; but it is our part, sharing the work of the Master, to uplift and to redeem; and to do that, we must love the offenders.

That is just the test—whether we love the defaulters or not. Perhaps the reader has thought that the various examples grouped together are not on all-fours. In a team, you can choose your

associates; it is a voluntary union. In a city or nation, you cannot; you have to put up with those who are united to you by the accident of birth. This is only partly true. We can take the accidental, involuntary association and ratify it by our conscious choice. The resentment of imperfect Christians under the reproaches the Church must bear are due just to this, that they have not consciously realised that in joining themselves to the Body of Christ they pledge themselves to bear, with Him, the sins of His people. The same thing is true in our political life. We are only united as slaves or hirelings may happen to be united in a common employment, we do not reach the level of true citizenship, of patriotism, until the glow of love makes us feel that we are indeed members of a living body. Then the sins of the black sheep do not fill us with resentment, but with sorrow and shame, and the passionate longing for their redemption. True patriotism does not consist in ignoring the distinction between right and wrong, in trying to justify outrage and crime, or to treat it as trivial. The true patriot is rather he who realises his responsibility even for the deeds he reprobates; who loyally bears his share of the reproach and punishment; and who above all strives to develope that corporate conscience, that public opinion, which will restrain even the riff-raff from outrage and disorder. This is what citizenship should mean. The affairs of Tinnevelly remind us how great is India's need of patriotism to-day. It is not empty talk that will make India great, but the patient enlightening and uplifting of the ignorant and degraded in the spirit of brotherly love.

IN delivering the Convocation Address, the Hon. C. Sankara Nair took occasion to refer to the unrest. His words are worthy of the attention not only of the new graduates to whom they were directly spoken, but also of the wider public throughout South India whom they will reach through the medium of the press. We are glad to find that the speaker is hopeful that the present ferment will result in good. Certainly, if men will lay to heart the things he says, and act in a manner worthy of the great traditions they inherit, the future is full of hope. But he rightly reminds us all that it is not by talking, it is not even by thinking lofty thoughts, that our salvation can be won, but by action. Education has brought with it higher aspirations for social progress, for social unity, and at the same time weakened those forces in Indian life which make for conservatism and stagnation. Failure to translate these aspirations into practical conduct must inevitably lead to moral paralysis and decline. "The end of argument is conviction, and conviction is of no moment, nay, it is a source of moral danger, unless it is followed by action. They are the most formidable enemies of progress who will concede the soundness of your argument and even

support you on platforms, but will decline to act with you on the pretext that in the present state of society action is impossible, or that they are waiting for the better education of the masses."

WITHOUT entering into the wide field of social reform in general, we should like to emphasise the application of these just criticisms to two educational questions touched upon by Mr. Sankara Nair in the earlier part of his address. The first is the education of women. It may be doubted whether there is one among the graduates who heard the speech who does not share the speaker's conviction that the better education of the women of India is an indispensable condition of any real national progress. But will this conviction lead to an active campaign, or merely to acquiescence? How many of our graduates are doing anything practical to educate the women of their families? "You can do it yourselves," the address reminds us, "if your degrees mean anything; and where there is a will there is a way." It is to be feared that many graduates are leading, intellectually, a double life. Among themselves, in their professional life, they follow the light of science; in their families, they acquiesce in ideas and traditions which they know to be false and mischievous. This intellectual duplicity cannot be anything but disastrous.

THE other point is the choice of a profession by the graduates of our Universities. Here again, Mr. Sankara Nair's conviction that "the diversion of the English educated intelligence of the country into the Government Service and the legal profession is greatly to be deplored," will be shared by almost all. But the throng still presses into those paths; everybody leaves it to everybody else to seek some other walk in life. We hear a great deal nowadays about *Swadeshi*, nowhere more than among educated men. If the policy of *Swadeshi* is to be an intelligent effort to develope the industrial possibilities of the country, and not a mere boycott of foreign goods more ruinous to India itself than to the foreign manufacturer, then the best intellect, the best trained minds, among the people must be devoted in increasing measure to industrial pursuits. It is more engineers and merchants and manufacturers that we want from among our graduates, not more officials and vakils. Germany and the United States are striking examples of the advantage of directing college-trained men to the activities of industrial life. India has been taking up the watchwords of liberal thought in the West; India talks of progress. Are the educated men of India truly liberal? Are their ideals in the past or in the future? If our graduates are resolved to prove themselves worthy of their status, we are sure that Mr. Sankara Nair's warning, and at the same time, encouraging, words will not fall on deaf ears.

READERS of the *Magazine* doubtless noted with interest the celebration of the Jubilee of Calcutta University, which enjoys pride of place as the premier University in India by a matter of a few weeks. The representatives of the Madras University were accorded, as was fitting, an honourable place in the Convocation Hall and in the proceedings of the Convocation. By an undesigned coincidence, three of the four are men in whom we of the Christian College are bound to take a personal interest. The Rev. G. Pittendrigh, in many capacities besides that of Professor of English, the Rev. James Cooling, as an *ex officio* member of the College Council for many years, and Dewan Bahadur N. Subrahmanyam, as an unofficial member of the Council, have all done good service to the College. Naturally, the proceedings have not been as fully reported in the Madras periodicals as in the newspapers of Calcutta and Bengal. It may interest our readers to see the address, dated from the Senate House, and signed by the Chancellor, Vice-Chancellor, and Registrar, which the four representatives of the Madras University presented to the University of Calcutta.

"The University of Madras to the University of Calcutta, Greeting.

"We, the Chancellor, Vice-Chancellor, and Fellows of the University of Madras, desire to offer to you our cordial congratulations on the occasion of the celebration of your Jubilee.

"In comparison with the venerable and ancient foundations of Europe the Universities of India are but in their infancy; yet already in the half century of their existence they have exerted a powerful influence in stimulating education, in quickening thought, in purifying the public service, and in fostering new ideals of life and duty.

"In this work your University has borne a large and honourable part. To you has fallen the great task of controlling the higher institutions of learning in the Metropolis of India and in the rich plains watered by the Ganges. Already there have gone forth from your Colleges distinguished men who have adorned the learned professions and who have filled with dignity and honour positions of high responsibility and who have enriched Bengali Literature with their writings, and you bear on the rolls of your alumni men whose names are known far beyond the boundaries of their native land.

"While offering you our congratulations on the results already accomplished, we view them as but the first fruits of a great harvest to be reaped by the generations that are to come. We believe that, under the new conditions of University Education, which were called into existence largely through the instrumentality of your late eminent Chancellor, the second half century will greatly surpass the first in scholarship, in original research, and in the pursuit of Truth and Knowledge; and we desire to express the hope that the University of Calcutta will, as the years roll on, become increasingly a centre of light,

learning, and good citizenship, and a source of growing pride and reverence to the ardent youth of Bengal."

LITERARY NOTICES AND NOTES.

Ecce Homo. By Sir J. R. Seeley, K.C.M.G., LITT. D. London; Macmillan & Co.; 1908. Price, 1*s.* net.

THERE is no need for a formal review of a book which has been before the public for more than forty years. But we welcome this reprint of *Ecce Homo* for many reasons. It is a little more substantial than the sixpenny, paper-covered editions, having cloth boards, and the type and paging of the Eversley Series; at the same time, its low price puts it within the reach of all. After more than a score of editions and reprints, *Ecce Homo* has not lost its freshness and value. In these days, when the thoughts of so many in India are busily occupied with questions as to the meaning of the life of Jesus, and the purpose of His Church, this now classical life of Christ should find a wide demand. There are two or three lines of thought especially which the renewed study of these pages suggests, along which the book may be helpful to those of our readers who have a desire to see Jesus.

Apart from all presuppositions of His divinity, the reader can hardly fail to be struck by the personality of Jesus. Not only do His goodness and purity command attention, but (what Seeley especially brings into prominence) His attitude towards the future. Few men have set themselves to labour for such far-reaching results, so universal in scope and duration, as Jesus. But for their accomplishment He relies on means that are startling in their want of elaboration. Taking a bare handful of men, and infusing into them His own ideals and spirit, He trusts to their power of leavening the world, bit by bit, till the whole be leavened. The paradox of His work is that while He aims at the world, and from the first is avowedly building up a society, He concentrates on the individual, and deals with men one by one. There is no attempt at what we may call the organized regeneration of mankind, by capturing the state machinery and regulating life from without. (The failure of all the attempts that have been made along this line, the decline that has followed every attempt to usurp the temporal power for spiritual ends, is the historic justification of the wisdom of Jesus in this respect.) Indeed, the story of the Temptation shows that Jesus Himself regarded the suggestion to attempt the accomplishment of His aims by temporal power as a snare that would have defeated His purpose from the outset. The fact that He could contemplate the suggestion, and deliberately reject it in favour of the slow, and as it might seem tedious, method of individual regeneration, is an eloquent indication of His greatness.

Hardly less eloquent is the insight into human nature evinced by the character of His legislation. Seeley emphasises this in the second part of the book—virtue on fire, enthusiastic virtue, is the type of life which Jesus aims at producing; and this is the only power which has yet been discovered that can quicken and restore the profligate and the sinful. It is one of the most significant facts in the history of ancient ethics that the clearest-eyed of the Greek philosophers were conscious that they had no message for the fallen. To the virtuous, they had many wise and beautiful things to say, whose value is not yet spent; but to the vicious, they tell us frankly, philosophy had nothing to say. But "the Son of man came to seek and to save the lost." The power which Jesus displayed in His own day, and which He has since exerted through His Church century after century, to quicken the aspiration after virtue, and its attainment, in those who seemed utterly dead to the appeal of goodness, is evidence of an unrivalled understanding of the heart of man. It is through the diffusion of this temper by His followers that He proposes to reclaim the world. No Christian need deny that there is in other religions much that is good—for those who live by them; but they do not raise the fallen. "There is one name given under heaven whereby we may be saved" from sin, the name of Jesus.

These facts as to the work of Christ have their significance for His followers. The "Imitation of Christ" ought not to mean simply that a man purifies himself even as He is pure. It ought to mean entering into the Master's aims, and labouring for the accomplishment of His purposes. That is why every man who would indeed be the follower of Jesus is bound to unite Himself with the Church by baptism. Jesus has resolved to effect the regeneration of the world by the means of this society which He founded. Those who join with Him for the task need to take the same large and far-seeing views as Jesus Himself, and to limit themselves to the same means. In face of the many things that discourage, we need the same daring faith in the leavening power of enthusiastic goodness, the same inspiring view of the distant future, the same distrust of all temporal and carnal methods. How many times the Church has brought disaster on itself, and shame on the name of God, by trying to take "short cuts." The temptation in the wilderness is repeated in the experience of the individual Christian and in the corporate life of the Church. In this also, we must have in us the mind of Christ.

In spite of this severe limitation of Himself, and of His consciousness of man's infirmity, Jesus did His work in the faith that it would be successful. He still stands before the world with this daring faith as His characteristic. The range of His vision, the spiritual force of His

appeal, and His courageous faith in the as yet unrealised possibilities of human goodness, mark Him out as one who has a unique claim on the homage and allegiance of man.

Christian Theology. By the Rev. W. H. Campbell, M.A., B.D. Madras; Christian Literature Society; 1907. Price, As. 12.

THIS is a work of no ordinary merit. It is the first specimen of a class of composition in the vernacular of which there is a great need. Very much of our Christian vernacular literature is merely second-hand work and not worthy of the subject it seeks to teach. The genius and patience for writing first-class matter in a suitable style is given to but few. The writer is one of those few. From those who can appreciate a good style and who are interested in seeing what he has done with Telugu prose, the book will have a hearty welcome. The style is refined and sonorous, the vocabulary peculiarly rich and varied, and the construction and grammatical detail faultless, barring a slip here and there. As literature it will bear comparison with any work in the prose language of to-day. While it is scholarly and correct it is easily flowing and musical and has not the cumbrousness and appearance of effort which is often noticeable even in educated Telugu writers. There are no uncouth expressions nor any *outré* forms.

The reading of such a work suggests some thoughts as to the ultimate form which Telugu prose may assume. So while it is a pleasure to the student and teacher to read writing so exactly illustrating every rule of orthography, one asks oneself the question whether all this complicated mass of orthographical rule is going to remain the characteristic of good writing. This is a question which those who write anything which may deserve the name of literature should consider; for the present observers of the recognised orthographical rules are the only writers of any literature worthy of the name. Throughout the present work, style and idioms are excellent.

This excellence of style is the vehicle for the expression of matter equally appreciable. The matter is not in any sense a translation, it is the result of the writer's own thinking and experience, and wholly original matter.

It is a clear statement of the first principles of Christian Theology, and it starts from the fact of Christ and His teaching. All systems, Theistic, Atheistic and Antitheistic, are reviewed, analysed and criticized. This examination of other systems than the Christian is conducted in the fairest possible manner and without bias. This is especially the case when the author is considering the various Hindu philosophical systems.

There is a great and clear exposition of the Christian position. Where the writer comes to questions of dogma or of ecclesiastical order,

he treats of others without denominational bias, and in general he takes his stand on the word of God as revealed in the Scriptures and appeals to it in no merely controversial spirit. Altogether it is a work more distinctly literary than anything we have had as yet in the Telugu language. It is to be hoped that the writer may give us yet more of this his finished style.

The work should become a text book for all Christian teachers. Yet here it is as a book especially suited for every thoughtful and educated Telugu-speaking man who may wish to study the claims of the Christian religion that we would call especial attention to it. Christian teachers interested in such men may very confidently recommend the book to them.

Alagammal, A Story of Three Families. By Mrs. Paul Solomon.

THAT the Tamil people have a genius for story-telling is very certain, and of late years the propensity has been finding an outlet in the writing of domestic tales of which this is a very excellent example. In novels of this class plot is a very secondary matter. The working out of a plot is a stage in the life of novel-writing that comes much later, and it is doubtful whether plot adds very much to the human interest of the work, for there is not generally much of the plot-interest in human life. This little book is written by an Indian lady for women. It contains the story simply told of three families, and portrays in sufficiently vivid language some of the dangers of life in India to-day. The evils and unhappiness that result from marriages that are contracted solely with a view to gaining for the daughter a husband who holds a good position from a worldly point of view, the folly of thinking that a University graduate must prove a good husband, and especially the terrible fate of the woman married to the husband who was expected to be so super-excellent solely because he was well-educated, but who proves to be the victim of drunkenness, are here depicted. It is essentially a novel with a purpose, and that purpose is to instruct and to warn those who are entering upon life. The book abounds in wise saws and moral instances and we believe that it is likely to be read with great interest and profit by those for whom it is primarily intended. It is however not very well printed, and the paper is very flimsy. The Tamil style is simple and clear and suited to the purpose of the book.

LITERARY NOTES.

AN instructive series of articles, entitled 'The New Socialism—an Impartial Inquiry,' is appearing in the *British Weekly*. How far the modern socialist has moved from the older socialism of Marx will

be apparent from the following statement of theories now held by modern socialists to be more or less obsolete :—

1. The theory of a sudden upheaval of society by way of social revolution. 2. The theory that capital is rapidly being concentrated in a few hands with the result that the masses are becoming more and more impoverished. 3. The theory that socialism must necessarily be in antagonism to religion. "Generally speaking there has been amongst socialists during the last decade a decided reaction from the materialistic side of Marxian doctrine."

W. R. N. in the same journal calls prominent attention to a new book, 'Confessio Medici.' It is, he says, 'without doubt the best book of the year. It announces a new writer of no common mark.' 'Confessio Medici' entitles the author to rank with John Brown and Oliver Wendell Holmes.

A NEW book by Dr. Stopford Brooke is always welcome, for he is one of the most suggestive of all our literary critics. The coming volume from his hand will bear the name of 'Four Victorian Poets,' and will contain essays on Matthew Arnold, Rossetti, Maurice, and Arthur Hugh Clough.

WE have already spoken of the forthcoming new edition of the Dictionary of National Biography. The first volume of the new issue has now appeared. The result is that in a short time modern purchasers will get the old material for exactly one-third of the original price. The book is undoubtedly one of the most valuable reference books in the English language. It is a small library in itself, and contains an immense amount of biographical research.

ONE of the most interesting books of the time is Mr. Henry W. Lucy's 'Memories of Eight Parliaments.' Those who read and appreciate Punch's *Essence of Parliament, extracted from the Diary of Toby, M. P.*, will understand its value as a contribution to Parliamentary history. Mr. Lucy has sat through Parliament after Parliament with a remarkable detachment from party, but it is not difficult to see that the figure that commands his deepest admiration is that of Mr. Gladstone.

THE *Bookman* announces that Mrs. Alice Perrin has completed a new novel, the scene of which is laid in India. The title of the book is 'Idolatry' and the novel deals to a large extent with missionary life in India. The book will be published by Messrs. Chatto and Windus.

A REVIEWER in the same journal announces the arrival of a new humorist in the person of the author of 'Love and the Ironmonger.'

"The humour of the book lies in the idea of it—in the story itself; Mr. Randall writes with occasional touches of quaint or farcical dialogue or description, but, as a rule, his language is curiously staid and restrained, and that very restraint and comparative seriousness seem to add to and intensify the grotesque humour of the incidents and situations with which the narrative is everywhere alive."

An article of much interest appears in the March number of *The World's Work*, on 'What Scandinavia can teach us.' If the general impression conveyed be true, it shows that Scandinavia is miles ahead of Britain in everything that is intended to promote the health and moral well-being of the community. Gymnastic exercise, for example, is a religion. Children have it, grown folk have it, the criminals in the cells have it. The Government of Sweden gives the children of the slums two solid months in the country.' 'There is no such thing as a doctor's bill in all Sweden.' Each man sends a voluntary contribution to his doctor each year according to his ability. A strong reaction is setting in towards country life, especially in Denmark. In Stockholm everybody has the telephone—the smallest shops, and all but the humblest homes. These and a multitude of other features present a picture of democratic government which should go far to remove the fear of socialism that influences so many to-day.

SCIENCE NOTES.

The solidification of helium by Professor Kamerlingh Ohnes, of Leyden, which was announced last month, completes the task of proving that all substances can be obtained in the solid state. It is about twelve years since helium, which had been discovered in the sun in 1868 by Frankland and Lockyer, was found on the earth by Sir William Ramsay. A sample of it was sent to Professor Olszewski, of Cracow, in order that he might try to liquefy it, but although he cooled it in liquid air which was boiling under reduced pressure and then expanded it from a pressure of 125 atmospheres, he failed to obtain any result. In 1900, when Sir James Dewar succeeded in obtaining liquid hydrogen in quantity at the Royal Institution, he tried the effect on helium of the lower temperature which this gave him, but he also failed to liquefy it. From his experiments, however, he inferred that helium stood in much the same relation to hydrogen as hydrogen does to atmospheric air, its constants differing from those of hydrogen by the factor 4, as those of hydrogen do from air. He predicted that its boiling point would be about 5° abs., (—268° C.), or about one-fourth of that of hydrogen (20° abs.) which in turn is about one-fourth of that of air, and that the critical temperature, above which liquefaction is impossible whatever

the pressure, would be 3° or 4° above the boiling point and the melting point, respectively, the difference in the case of hydrogen being 10° and 15°. He also anticipated that the liquid would have a very feeble surface tension, and a compressibility and expansibility about four times as great as liquid hydrogen, while the heat of vaporisation would be one-fourth as great; and that the liquid refractivity would be one fourth of that of liquid hydrogen.

THE prediction that liquid helium would have so low a refractivity is apparently confirmed by the telegram Professor Ohnes sent to Sir James Dewar regarding his success in converting helium into a solid. In this telegram he says:—"Last evaporating parts shew considerable vapour pressures, as if liquid state is jumped over." Now, if the liquid has a very low refractivity, it will be very difficult to see, and it is quite possible that the helium Professor Ohnes was experimenting on may have passed through the liquid state without this being observed. The method he employed was that devised originally by Cailletet and employed unsuccessfully by Professor Olszewski and Sir James Dewar, *viz.*, the cooling of the substance under great pressure to as low a temperature as possible and then the gaining of a still lower temperature by allowing it to expand suddenly. The only difference in his work is that he used a larger quantity of gas and thus obtained better heat insulation during the instantaneous expansion. The problem of solidifying helium cannot, however, be said to be completely solved, being now in very much the same position as that of solidifying hydrogen was in 1884, when Professor Wroblewski succeeded in transforming hydrogen from the gaseous state by expansion from the temperature obtained with liquid air. It was not till 1898 that a method was devised by Sir James Dewar whereby liquid hydrogen could be obtained in quantity, and not till two years later that solid hydrogen was similarly obtained. It may be some time yet before helium can be obtained in sufficient quantity as a liquid or a solid to enable us to reach a steady temperature of 5° or 6° abs.

IN an interesting article in the *Times* on the manufacture of petrol, it is stated that the most valuable constituents of crude petroleum are separated by a process of distillation. The stills usually consist of horizontal cast or wrought iron cylinders, about 12 ft. in diameter by 30 ft. long, each of a capacity somewhat more than the charge of oil. On the application of heat to the crude petroleum the lighter portions, or "fractions," in which are contained the petroleum ether, benzines and naphthas, being of a low boiling point, are evaporated first, and these are afterwards recovered or condensed by cooling the vapour as it passes through pipes immersed in cold water. The first distillation is

usually carried sufficiently far at most refineries to vaporise the kerosine, which is separated from the benzine products as the condensed liquid runs off from the still. The lubricating oils and other heavy products left after the first distillation are further treated and separated by re-distillation.

THE different products of the distillation of petroleum are separated by being run through a condenser into an iron box which is divided into compartments for the various products to be recovered. These are usually light and heavy benzine and two or more grades of kerosine. The distillate is run into the first compartment until the desired specific gravity for the product it is to hold is reached, then into the second, and so on. For motor spirit, *i.e.* petrol, the benzine must be again distilled and the product is often further treated with sulphuric acid and soda to remove the odour. Motor spirit is that portion of the benzine having a specific gravity of 0·69 to 0·72. It forms about half of the total benzines produced, and consists mostly of the liquid hydrocarbons known as heptane and octane.

THE reason why it is advantageous to use petrol to drive a motor-car engine is that one kilogram of it requires 11·8 cubic metres of air to produce a mixture suitable for complete combustion. In contrast with this, we find that wood spirit, *i.e.* methylated alcohol, requires 5·04 cubic metres of air, and grain alcohol 7·01 cubic metres of air, under the same conditions. Thus, for a perfect explosive mixture petrol absorbs a much larger quantity of air, weight for weight, than any of the other fuels do, so that it is more economical as it draws so largely from the air for its power.

AN unexpected use for reinforced concrete has been found by Italian shipbuilders. As iron is scarce in Italy, they have tried building boats of this material, five of them, of 120 tons and more, being on commission for the Italian navy. The first of these boats was a 120 tons barge, which was built with a double bottom and of the cellular type. It was subjected to severe tests in the Spezia Arsenal, where a much larger boat built of iron and with an iron ram was driven against it without producing any serious damage. In consequence of the satisfactory way in which this boat stood these tests, four others were ordered for the Italian navy. It has also been decided to use sleepers of reinforced concrete for the Italian State Railways.

THE cost of the explosives used in big guns is a serious item in the equipment of battleships. For 9·2 guns, which are those most commonly used in battle practice at sea, a cordite cartridge costs

£14 13s. and a shell filled with lyddite £12 8s. 9d. The larger shells, warranted to pierce armour, cost £14 12s. 3d, when filled with lyddite, while a solid steel shot costs £25 17s. In an ordinary day's practice at a floating target it is stated that every broadside costs about £200.

CERTAIN alloys of iron with cerium, lanthanum, and other metals of the rare earths have been found by Auer von Welsbach to produce showers of bright sparks when scratched with a file or a knife. The brightness of the sparks and the ease with which they are produced increase with the proportion of iron up to 30 per cent. and then decrease. The character of the light varies with the composition of the alloy. For example, the alloy called "lanthan," which gives an intense light, contains lanthanum and cerium, while the igniting compound "erdmetall" contains several metals of the rare earths. The latter alloy evolves a slight odour resembling that of garlic, which makes it offensive in closed rooms, but the alloy "cer," containing only cerium and iron, also ignites very readily and is entirely odourless. These alloys which are made at Treibach in Austria and cost about Rs. 20 per pound, are being put upon the market in England by Messrs. Armbrecht, Nelson & Co., with the fanciful name of the "Devil's Touchstone."

A SOFT steel disc can be made to cut hard steel by revolving it at a sufficiently high speed. This has been investigated by Mr. F. W. Harbord, and as the result of a microscopic examination of the revolving disc and of the material subjected to its action he finds that the latter is heated at the point of contact to a temperature approaching, if not equal to, the melting point of steel, and that this high temperature is confined practically to the surface in contact with the disc.

A METHOD of depositing copper on glass has been discovered by Mr. F. D. Chattaway, by which very fine mirrors can be made. He finds that the best results are obtained by heating a mixture of one part of freshly distilled phenyl hydrazine and two parts of water until a clear solution is obtained and adding about half its bulk of a warm saturated solution of cupric hydroxide in strong ammonia. Nitrogen is evolved and the cupric is reduced to cuprous hydroxide. A hot 10 per cent. aqueous solution of potassium hydroxide is next added till a slight precipitate of cuprous hydroxide is formed. If this liquid is now heated in contact with a clean glass surface, copper is deposited upon it. The copper is more easily deposited if the surface of the glass has not been exposed for any length of time to the action of air or water. Probably the glass surface acts as a catalyser and locally accelerates the reducing action.

in future Continental wars. The English Field Artillery, he says, are excellent troops.

It is to be hoped that the British army is really worthy of all the praise that this German soldier bestows upon it; and it is to be hoped also that his eulogy is an indication that more friendly relations subsist between England and Germany than was the case about the time of the South African War.

There is an unsigned article on 'The German Fleet' which is not altogether complimentary to the German naval authorities. The writer begins by remarking how curious it is that the navy which has been built up with the least foresight and wisdom should be the one which has attracted most attention. Everywhere throughout the world, he says, the German Fleet has acquired an exaggerated importance. It comes after that of the United States and before that of France, but its strength, as compared with that of the French Fleet, lies rather in the character of its officers and men than in the number or power of its ships. Ever since Germany embarked upon the task of creating a great fleet she has been continually making mistakes. She began, says the writer of the article, by under-estimating the strength of neighbouring fleets, not excluding that of England, and at various times her naval authorities have exhibited lack of foresight. The result is that while Britain, America, France, and Japan have been strengthening their fleets with ships of 15,000 tons and over, the German Fleet will for two years to come include no battleship of greater displacement than 13,000 tons. The German naval authorities seem to have now realised the situation, however, and a naval programme is being carried out which in four years or thereby will begin to alter the aspect of things for all the great Naval Powers.

The position of Austria-Hungary among the nations of South and South-Eastern Europe is dealt with by Dr. Dillon in his article on 'Foreign Affairs' and by a writer who signs himself 'Scotus Viator.' Dr. Dillon deals with such questions as the Austro-Russian agreement and how it came about, Austria and the Slavs, Austria's railway policy in the Balkans, and the control of the Slav races, Russian and foreign views of the projected railway extension. 'Scotus Viator' also deals with the South Slav question, but the greater part of his article is taken up with the rivalry of Austria-Hungary and Italy in the West Balkans. He remarks that the transformation wrought in Bosnia and Herzegovina since they came under the administration of Austria-Hungary has no modern parallel save in the Egypt of Lord Cromer.

Mr. J. Ramsay Macdonald contributes an interesting article on 'Arbitration Courts and Wages Boards in Australasia'. The British politician who visits Australia, Mr. Macdonald says, finds himself in a new world. Outwardly the land is British—much more British than Canada on the surface. But as soon as one looks below the surface, one comes upon currents of thought and intention which run counter to those which prevail in the mother-land. Institutions and ceremonies are copied from England, but the spirit developing behind them is native Australian. Liberalism in Australia—if not in New Zealand—is essentially different in its content from Liberalism in England, and Protection as used to describe the Australasian economic policy signifies little of what it indicates to the Britisher. One who goes to Australia or New Zealand as a Labour Member of Parliament soon finds his cherished economic and political axioms regarding the futility of trying to fix wages by Act of Parliament laughed to scorn, his theory that Trades Unions are purely voluntary organisations of the legal character of a club emphatically contradicted, and his notion that the right to strike is an inalienable attribute of individual liberty flatly repudiated. In the new lands over the seas, Mr. Macdonald says, laboratories are being set up where experiments in social legislation can be carried on. If the experiments fail, not much harm can be done, he says: if they succeed, the results may cause the politicians of the old country to revise many of their ancient assumptions and to legislate in directions which they have hitherto imagined to be profitless.

vestigation and exact thought. Every new age, says 'Museus,' has its new poetry, and our age will not want its singers. The New Poetry will 'justify Faith while it encourages knowledge, finding all the while its sources of inspired song in the wider world that knowledge opens to her eyes, in the purer religion that faith gives to her heart.'

Professor L. T. Hobhouse discusses the present political situation in England and indicates the task that the Liberal Party must at once undertake if the present Parliament is not to see the end alike of Liberalism and of Free Trade. The great ever-present problem of the modern state is the contrast of overwhelming wealth and grinding poverty; and the Liberal Party will justify its existence only by making a determined effort to meet the demand for constructive measures of social reform. There are before the country, says Professor Hobhouse, two possible policies and one that is impossible. 'It is possible,' he says, 'to pretend a cure of social evils by making the poor man pay through import duties for all the benefits that the State can give him. It is possible to secure those benefits in reality by throwing the cost on aggregations of wealth, which are not merely useless but injurious to their owners and to the social health. But it is not possible to recommend the existing order as the last word of statesmanship and of civilisation.'

Mr. Edward Wright expatiates on 'The Charm of French Verse.' French verse of the best sort is distinguished, he says, 'by a Doric delicacy of style. It does not dazzle; it does not startle. It has little vehemence of passion, little splendour of imagination. Its charm resides in an intimacy and a firmness of feeling which gain upon one very gradually, and impress one at last very deeply. The emotions which inform it are commonly emotions recollected in a tranquil, lucid frame of mind, and defined with an unusual faculty for analytical introspection." Mr. Wright thinks that English verse during the last three-quarters of a century has suffered from the lack of French influence.

In an article entitled 'My Profession of Faith' Father Petroff dwells on the failure of the Christian Church throughout its history to realise the purpose for which it was instituted, and condemns in scathing terms the want of true Christianity in the Russian Orthodox Church, the branch of the Church to which he belongs. M. Jean Finot gives an account of 'The First of February in Lisbon,' and M. Paul Sabatier writes on 'Modernism' from the point of view of a Catholic. Among the books reviewed are Mr. Frederic Harrison's *Philosophy of Common Sense*, a work on Wireless Telephony, and a Life of Sir George Grey.

IN the *Nineteenth Century* Mr. Ramsay Macdonald defends Socialism. Some Socialists have, he admits, made wild promises to attract the mob, but not wilder than the Unionists, with Old-Age Pensions and Tariff Reform; and Socialism has been more successful with the best of the artisans and the more thoughtful of the middle classes. He maintains that Socialism is applied evolution and bases itself on history.

The Socialist programme includes the nationalisation of railways and mines; English railways are not fully efficient partly because each line has a limited district, partly because shareholders have to be considered. The nationalisation of mines is perfectly possible; in 1898 a trust was projected to pay 15%, on £110,000,000, the estimated value of the coal-mines in the country.

Governments, both central and local, require more money to do the greatly increased work demanded of them. Import duties would hamper trade; not so taxation of unearned incomes, especially those from land.

Mr. Winston Churchill has spoken of his father as coquetting with Fair Trade. Sir Roper Lethbridge, K.C.I.E., shows that this is scarcely a correct description. His view is that Lord Randolph was an 'earnest and whole-hearted believer in Tariff Reform exactly in the form in which it has been subsequently defined and crystallised by Mr. Chamberlain.' He believed in such a reform of our existing tariff as would combine the two theories, supplementary and necessary to each other, of Fair Trade and Imperial Preference without Protection. In early days, he was willing

to accept Imperial Preference, even without Fair Trade; later, Fair Trade in the form of Retaliation, without Imperial Preference. In 1887, he declared Fair Trade without Imperial Preference to be impossible, as it would not benefit the agricultural population; and in 1892 he adhered to Imperial Preference. In one point he appears to have been wiser than Mr. Chamberlain; he did not forget that India is part of the Empire.

The Rev. Richard Free, Vicar of St. Clement's, Fulham, records his objections to Ladies' settlements connected with the Church of England. These settlements often try to be undenominational, which is absurd if they are Church of England. The workers often stay but a short time in the settlement and so have no opportunity of learning their duties. Snobbery and a superabundance of rules make the settlement anything but a social one. The ladies are also unwilling to use spiritual methods in elevating the poor. Further, these settlements give countenance to the notion of the celibacy of the clergy. But his main objection is distinct from all these, that they tend to overthrow or at least diminish the authority of the vicar in his own parish. Apart from this, what his objections amount to is that the ladies take themselves too seriously, and the work not seriously enough; another example of the moral value of a sense of humour. One is inclined to think that other people also take themselves too seriously.

Mr. W. B. Edwards writes on 'The Nationalisation of Railways, an Object Lesson from the Cape.' He is strongly opposed to nationalisation. He considers that the time of Parliament would be wasted by trifling questions, that a government might have to retire owing to defeat on a Bill for a branch line, and that candidates would be forced to make numerous rash promises. Many railway employees would be dismissed in the consolidation that would ensue. Here we think he exaggerates, as it is unlikely that the nationalisation would come suddenly, and before long one may hope that the steady pressure of Labour sentiment will make Government a more considerate employer than at present.

One sound objection he does give; that at present the Board of Trade attends to the safety of passengers, and prevents the charging of extortionate rates, while it is unlikely that one Government Department would exercise this control over another.

The article does not even make a passing allusion to Indian Railways; a somewhat remarkable omission.

Mr. Archibald S. Hurd gives an interesting history of the 'Two-power Standard.' In 1880 when Mr. Gladstone came into office, it was declared that the navy was not superior to that of France alone; nor was this state of things remedied till, in 1884, Mr. W. T. Stead, with the help of Sir John Fisher, contributed a series of articles to the *Pall Mall Gazette* entitled 'The Truth about the Navy.'

Soon after the Two-Power Standard was adopted; it meant that two ships were to be built by Britain for one built by France, but it was not observed till 1889, when Lord George Hamilton made proposals for a great increase in the Fleet. Our establishment, he said, should at least be equal to the strength of any two other countries. These two countries were France and Russia. When the German Emperor commenced to expand his Navy, a new interpretation became necessary. Then the standard was equality with France and Russia with a margin of 10% over.

Now the political situation is much more serene. France is our cordial friend, almost our ally. Italy is friendly, and with Russia we are likely to come to a good understanding. The growth of the American Fleet need not alarm us, as the United States is not likely to fight against us, and, in any case, is barred by geographical position from any very effective alliance with a European power. Our policy was well indicated by Sir Edward Grey in 1904. 'We cannot check our shipbuilding simply because we happen to be on good terms for the time being with any particular foreign country; but it is the business of the Government of the day so to arrange their foreign policy that they endeavour to keep on friendly terms with a certain group of the Powers so as to make any probable combination

which we are likely to have to meet as small as possible.'

In these circumstances equality with France and Germany, or double Germany, should be sufficient.

What, then, will be the strength of Britain at the end of 1911? Not taking into account Britain's programme for the present year, Britain will have a superiority in tonnage over France and Germany of 17% in battleships and 49% in armoured cruisers. However, in the course of 1912, Germany will complete four large ships and France two. In men Britain has at present a 24% margin, and besides this, they are not short-service men as abroad.

Tried by every test, the navy has made notable progress, in administration, in organization and in efficiency. Next spring the outlook will be clearer, and then, when foreign proposals have taken more definite form, a large programme will probably be urgently required.

The article on the Public Trustee last month was by his principal clerk; we have a reply this month by Mr. William Schooling. His chief point is that the business is at present done, and well done, by the great insurance companies; Government departments transacting similar business are badly managed.

The Life Assurance Companies Act of 1870 requiring a deposit of £20,000 before a company commences business has not prevented the formation of proprietary companies which have failed and involved their policy holders in loss, but it has prevented the formation of new mutual life offices.

Experience has shown that the great majority of testators prefer the old method of private trustees and family solicitors, and in recognition of this fact the Public Trustee officials go out of their way to try to conciliate the legal profession. The most influential members of the legal profession seem to regard it as more dignified to solicitors as a whole to allow numerous prosecutions of defaulting solicitors than to insist upon conditions applicable to all solicitors which would reduce these scandals to a minimum and practically make them non-existent. Legislation against frauds by solicitors would probably have been more in accordance with the wishes of testators, and have conferred a greater boon on beneficiaries under trusts than the creation of a Public Trustee.

An insurance company would seek to gain the goodwill of its clients, while the chief concern of an official of the State would be adherence to precedent and routine, and the avoidance of any concession to the beneficiaries which by the remotest possibility could involve the Department in responsibility or bring a reprimand to the official. An insurance company will lend the money that may be necessary for administering an estate, but it is not likely that a public department would grant this boon.

The recent performance of Wagner's Ring has proved, says Mr. Baughan, that Britain can hold her own on the opera-stage. He discusses the style of singing which Wagner wished. Singers trained in the Italian school were inclined to pay more attention to the music than to the words, while Wagner's theory was that singing was a form of speech. At first, while he had Italian-trained singers, he succeeded in teaching them the intonation he required, but later the 'Bayreuth bark' was developed. Mr. Baughan says that this combination of declamation and singing has its limit, where the clear enunciation of vowels and consonants has to be abandoned in order to produce the requisite body of tone.

In the recent performance some dramatic force was lost for musical effect, and the translation, though admirable, had not the clang of the German. Moreover, there are emotions that seem ridiculous in English; so it is a question whether the translation was a benefit.

He goes on to discuss Wagner's theory and practice. His theory was that his orchestra and the singing voice together with gesture were to make the very innermost part of the drama clear to the instinctive understanding. This he has not succeeded in doing. Consequently his work from his own point of view is a failure; the orchestra is not strictly limited to its duty of providing an atmosphere, and so does not allow the voice to be always heard.

As to the future of the opera, the voice is likely to regain its rightful place; yet not the place Wagner assigned to it. Singing is not speech, and music-drama is music primarily, not drama; the drama is merely the motive force and takes the place of form in 'absolute music'. There must be compromise between the voice and the orchestra; and much can be done by giving the latter full play only when the voices are silent. 'Wagner limited the scope of musical expression by his theories of music-drama, and yet crushed his drama by his methods of musical expression.'

Sir Godfrey Lagden discusses 'How to Make the Negro Work.' M. Goffin advocates piece work and cash payment, but the subject is much wider. The title he considers a bad one and substitutes 'How to tempt natives to volunteer for foreign labour.' Those who complain of the 'born indolence of the negro' are mistaken; the negro is at first unfamiliar with money, and even if he does know its use has no need of it. He is not accustomed to work of the sort that is asked for it; his village may require his services as an attendant of the chief, and, if he left, he would miss its social gatherings. His home would be left unprotected and his garden fall back into jungle. On the way to his work he has to fear enemies and wild animals, hunger and disease. When he has got to his destination, if properly looked after he works well and intelligently. Sir Godfrey thinks Christian education the solution of the problem; this raises the standard of material comfort, and increases usefulness and earning power.

Sir Edward Sullivan writes an appreciative account of the work of a Belgian poet, Charles Van Lerberghe, who has just died. His chief work is a series of poems on Eve, remarkable for simplicity, grace, purity and magic.

Sir Edward translates some of them, but they do not lend themselves to quotation.

'When evening cometh on
black-plumed swan
And fairy forms of sombre hue
Steal from the flowers, from us, from
all we see,
And these our shadows be.
. . . .
But deep in the waters the Dawn
awakes,
And her flaming torch in her hand
she takes,
Then soareth, dreamily soaring slow,
With measured tread
And over the billows there 'gin to rise
The gold of her hair and her azured
eyes.'

In the *Fortnightly Review* of March, the recent crime enacted at Lisbon suggests to 'Calchas' some interesting reflections on 'The Future of Kingship.' After considering the dramatic quality of the event and its special appeal to the British imagination in view of King Edward's visit to Portugal in 1903, this writer proceeds to investigate its significance for political philosophy. He regards it as the expression of the failure of an experiment in dictatorship; but he attributes this failure to accidental defects in the dictator (notably to Senhor Franco's want of tact) and impatience on the part of the Portuguese nation, rather than to inherent unsoundness in the idea. In fact, he sees in some such form of government the only hope for Portugal in her present unhappy state; and in monarchy in general, as opposed to democracy, the corrective to many of the evils of modern politics. 'Representation in Portugal has been a failure because it can only reflect the existing spirit among the average of a nation; whereas, what Portugal most required, as many other countries do, was to be lifted forcibly above the level of its own habits.' But only a great man can accomplish a great task of this kind; and unfortunately the great man has not been forthcoming in Portugal.

Calchas attempts a defence of hereditary succession in accordance with the scientific principles of Darwinism. Perhaps more convincing than that, are his strictures on the abuses of representation when there is no great man at the helm to see farther than the mediocre representatives of a mediocre people are apt to do; and on the abuses of party-government when there is no sovereign to 'repre-

sent the ideal of national unity' and to inspire reverence in party-leaders.

Such reflections are wholesome reading in these days when Freedom would seek to dethrone Authority without allowing her a chance of self-defence; when no one challenges that most dangerous doctrine, 'Vox populi vox Dei.'

The second part of Dr. J. Beattie Crozier's 'Challenge to Socialism' is not so much concerned with the economic aspects of socialism as with certain theories of political science which he attributes to the socialists. Dr. Crozier insists that socialists are bound to a '*theory of Human Evolution*' which is a 'curious absurdity.' He accuses them of narrowing down their conception of progress to the narrow thread of economic development. On the other hand he himself brings forward a theory that human progress consists in the gradual adjusting of the relations between all the different classes of society and the functions they perform; and he uses the term 'Social Justice' to denote 'the entire complex of the relations,' in which, at any time, men actually stand to each other, and to the functions they perform. According to this, 'social justice' is to be distinctly separated from the Ideal, for 'the existing constitution and laws of each state are for the time being its organised expression.' Dr. Crozier's elaboration of this idea is somewhat ponderous, especially his negative description of it. Take the following, —'social justice is not the full-blown flower of the Ideal, ready to be let down from Heaven as it were, at any time, and which like a coating of white paint can be plastered over all alike.' It is not Might alone yet neither is it Right alone. 'It is *between* the endless jar of Right and Wrong that Justice resides.' In Dr. Crozier's own opinion the idea of Human Progress as the gradual development of this 'social justice' will put to rights again our conceptions of politics which Rousseau over-balanced.

Dr. Crozier then proceeds to turn this argument against modern socialism. He accuses socialists not only of identifying Human Evolution with the Economic Evolution of the Working Man, but of claiming that therefore the labouring classes have the right to direct the future of human progress. The challenger of socialism next ventures upon a historical generalisation which shows what a curious view he takes of the 'Working Classes.' He says they have been raised by the efforts of 'great Emperors and Kings, Philosophers, Poets and Scientists. . . and the great Inventors and Organisers.' Progress has not been the work of the 'miscellaneous multitudes.' Evidently when Dr. Crozier thinks of the 'Working Classes' he is picturing to himself the lowest possible stratum of society from which all intellect and moral force has been expurgated.

Another rather flimsy interpretation of history is the statement that the Middle Ages made 'a division between the temporal and spiritual powers', that is, between the Ideal and the rough work of life, and that the failure of Rosseau's ideal was due to the attempt of the temporal state to take over the abstract Ideal.

In conclusion, Dr. Crozier expounds a view of human nature which is by no means the highest and protests loudly against one of the finest ideals of social life. First, he says, there must be *some* inequality 'else what motive can there be, for playing the game of life at all?' 'The active powers of man can live and breathe only in an atmosphere of potential *inequality*; the hope and prospect of it is their very life.' The idea of Equality 'is impossible for the running—for the race of life itself.' 'To cut out of the problem of human life practically *all* inequalities. . . . . would be tantamount to cutting out Justice itself.' Secondly,—and this follows from the former,—Dr. Crozier inveighs against recompensing 'the average dullard' on the same scale as the skilful and the great.

The recompense which society offers is doomed to be for ever,—in the view of this writer,—according to capacity and never according to goodwill. Such a state of affairs would be in his opinion 'monstrous', 'an inversion of all human reason.' But this ideal is not one of the 'socialists' only, but of great moralists; and it is lamentable that the eminent writer should have been led to such sordid

conclusions. We venture to suggest that such ruminations on 'evolution' are *not* a true study of history.

'Great Britain and Turkey: a Plea for a Sane Policy' is an interesting article by Mr. Alfred Stead. The writer speaks throughout of Great Britain as the greatest 'Mohammedan Power,' and pleads that no straining of the relationship between her and Turkey can have any other than disastrous effects. Though Mr. Stead does not deny the grave charges made against the Turkish rule in Europe, yet he claims that no attitude but friendliness on Britain's part can have any good effect. He shows that the British Empire contains 82 millions of Mohammedans, and though the Turkish Empire has only some 16 or 18 millions, yet no great Power can ignore the attitude of the Commander of the Faithful, but the British less than any. We must distinguish between the Sultan as a man and as spiritual head of the world of Islam. Speaking of the 'sentimental misconceptions' which dominate the attitude of the British towards Turkey, Mr. Stead says 'let us abandon a policy of cheap unworthy abuse such as would never be offered to any other ruler, and let the British policy be one of frank recognition of the fact that it is foolish to treat the Commander of the Faithful as if he were only Sultan of Turkey.' Mr. Stead also proposes that Great Britain should send a Mohammedan ambassador to Constantinople side by side with her ordinary minister, just as the great Roman Catholic Powers send ambassadors to the Vatican as well as to the Quirinal.

A review by Mr. Frederick Lawton on the latest 'Life of Jeanne d'Arc' by M. Anatole France is not very notable. This most recent addition to a bibliography which was numbered at upwards of 2000 some time ago, is declared to be admirable in its display of useful erudition and rare historictalent.

There is also a short article on 'Ouida,' by Mr. E. H. Cooper, who begins by telling us: 'I love Ouida's stories,' but does not attempt to justify his affection either on literary or ethical grounds. The impression left by this glimpse of the life and work of the popular woman novelist is almost wholly sad.

'Thewfik the Loyal' is a sympathetic and attractive memoir of the late Khedive, His Highness Thewfik Pasha, whose stern treatment in early life and his affection for his mother remind Sir Walter Miéville of Hagar and Ishmael. His father left him a bankrupt treasury and a mutinous army; but Thewfik the Loyal was humane, sympathetic and modest yet firm and courageous 'and he always held that his first duty was to his people.' 'I am always observing and I never forget', he once told a friend. He did not run away from cholera as many of his subordinates did; and he loyally seconded the efforts of the British to put an end to the slave trade. Lord Cromer said of him 'He constituted an admirable link between the reformers whose zeal he at all times tempered, and the people whose fears of reform he used his influence to allay.'

An unknown writer tries to imagine what Drake would have said to the Navy League in 'Reply to Germany's Dreadnoughts.' 'If Drake had lived in these days and had gone on with his game of bowls [on Plymouth Hoe] in face of these paper ships of Germany, he would have been "bounced" from his quarterdeck by the Navy League and its friends.'—'Save us from our friends.' In Britain a ship of the *Dreadnought* type is built in two years, in Germany inthree.

'The Significance of the Polish Question' continues that subject, which was broached last month. For international life it means this, that so long as Prussia leaves Posen to the Poles, 'Germany must remain on the most friendly possible terms with Russia, so that in the coming move of Germany for new harbours on the North Sea, she may certainly count upon the neutrality, if not on the good-will, of the Russian Empire.'

There is a very interesting article on 'Mendel' and his life work,—the unrecognised monk whose work, if it had come into the hands of Darwin, would have made the history of the development of evolution in philosophy very different.

Other articles of interest are concerned with the rebuilding of San Francisco, and with the 'Electrical Future' of London.

COLLEGE NOTES.

The College Prizegiving was held on 20th March, the day after the Convocation of the University, Dewan Bahadur N. Subrahmanyam, the Administrator-General, who has for many years been a member of the College Council, presiding. His interesting speech on the growth of facilities for education in Madras has been reported elsewhere. For the benefit of those who could not be present on the occasion, we extract the most important passages from the Council's Report for 1907. The facts as to the University Examinations and Prizes were given last month.

After referring to the changes in the staff of the College and School, the Report continues :—

The average number on the roll of the College was 699, as compared with 779 in the previous year. This decrease was due entirely to the enforced restriction in the number of students admitted, in order to remedy the over-crowding of the class rooms which had prevailed for many years. The average percentage of absentees throughout the year was 6·7, as compared with 7·6 in the previous year.

In the School the average number on the roll was exactly the same as it was last year,—namely, 878. A slight reduction in the number of pupils attending the Sixth Form was counterbalanced by the pressure for admission in the other classes. The percentage of absentees was 7·7 as compared with 8·4 in the previous year. The School was inspected in May by Mr. L. C. Williams. He expressed his satisfaction with the efficiency of the School, but made certain recommendations both with regard to the staff and the accommodation. The Council recognises the necessity for certain changes and developments both in the Upper and Lower School. The improvement of the accommodation forms part of the new scheme of College extension

The fees in the College amounted to Rs. 48,057-4-0 and in the School to Rs. 20,388-8-0, as against Rs. 54,465-8-0, and Rs. 19,735-11-0, respectively, in the previous year. The falling off in the College is explained by the restriction, already referred to, in the number admitted. If the Syndicate of the University had not granted permission to exceed in the second and in the fourth classes the arbitrary limit of 150 laid down by the new Regulations, the loss in fees would have been still greater. The advance in the fee income of the School is due to the raising of the fees in the Sixth Form and the fees for all Muhammadan pupils throughout the School. Registration fees in the School amounted to Rs. 167, and the Library and Athletic Association fees in the College to Rs.1,444. Thus, ordinary and special fees together give a total fee income of Rs.70,056-12-0.

Before passing from the subject of fees, the Council desire to take

this opportunity respectfully to call the attention of Government to the necessity of dealing with this question at an early date. The fees in such a College as this are those of the standard rate laid down in the Educational Rules, which are framed by Government. This standard applies to all Government colleges outside Madras City and to all colleges under private management that receive grants-in-aid. For the Government Arts College in Madras (the Presidency College), as is proper because of its greater cost to Government, a higher standard of fees is fixed, approximately 12 per cent. for the F. A. course and 24 per cent. for the B. A. course above that laid down for other colleges. A college such as the Madras Christian College cannot, however efficient it may be, advance with safety beyond the standard laid down by Government for colleges of the class to which it belongs, nor would it be fair to expect it to do so. If, however, the arbitrary restriction laid down by the new Rules for Affiliation, namely, that "no College professor or lecturer will be allowed to lecture to a class or section of a class which has on its rolls more than 150 students, and if two classes are combined the joint number on the rolls shall likewise not exceed 150," is to be enforced by the Syndicate of the University, it is plain that something must be done. Had the Syndicate last year refused sanction to exceed the 150 limit the fee income of the College Department would have fallen off by about Rs. 4,500 in addition to the Rs. 6,408 by which it fell off in correcting the over-crowding of the class-rooms, or altogether about Rs. 11,000. To find some compensation for the loss necessitated merely by the size of the lecture rooms, which it had been recognised did not afford adequate accommodation for the numbers formerly admitted, the Council have, as from the beginning of the current year, made the fees charged for English and a Second Language in the B.A. classes the same as those fixed by Government for their Arts College in Madras. The Council, however, do not see their way to raise the fees for the whole course without the support and co-operation of Government.

The scheme of extra-collegiate scholarships was revised, with a view to reducing expenditure under that head. By a grouping of districts, the number of scholarships, awarded annually, tenable in the B.A. classes, was reduced to five, and that of those tenable in the F.A. classes to three. The new scheme comes into force next year, and has been published in the Calendar for 1908.

The grant from the Home Church and Missionary Societies amounted to Rs. 29,742-0-7. Of this amount a sum of Rs. 15,178-10 was required to meet the deficit on the Institution and College Account for ordinary expenditure. The comparative smallness of the sum is due to the new system introduced last year, by which a block salary grant is made for the Government financial year (from 1st April to 31st

March). In bringing this system into operation, in the course of last calendar year there came to credit in the Institution and College Account Rs. 42,548-10-8 under the head of salary grants, instead of the usual Rs.30,000. This might appear to be merely an adjustment of account, but as it affects the finances of the College more seriously than at first it would appear to do, further reference to it will be made when the subject of Government grants is dealt with. Meantime, it is sufficient to point out that if not more than the usual amount of salary grant, namely, Rs.30,000, had been received in the calendar year the amount that it would have been necessary to transfer from the Association General Account would have been Rs. 27,667-2-6, instead of Rs.15,118-7-10. The transfers that are made annually from the Association General Account to the College Scholarship Fund and the ordinary Building Fund have this year been reduced from Rs. 1,250 to Rs. 1,000 and from Rs. 1,000 to Rs. 750, respectively. After meeting the deficit of Rs. 1,707-13-10 with which the year opened, the Association General Account shows at the close of the year a credit balance of Rs. 11,400-7-3, or less than the amount by which the salary grants received in the course of last year exceed the Rs. 30,000 that in ordinary circumstances would have been received under that head.

The following grants, for which the Council would offer their respectful thanks, were received from Government: Salary grants, as already mentioned, Rs.42,548-10-8; grants to scholarship-holders, Rs. 276; grant for books for the libraries, Rs. 406; for chemicals and apparatus, Rs. 250. The amount received as salary grants covers a period of seventeen months; thus, arrears for the calendar year 1906, Rs. 2,548-10-8; Rs. 30,000 for the calendar year 1907; and Rs. 7,500 for the three months of the Government financial year that fall in the current calendar year; to which was added salary grant for one month, Rs.2,500, to effect the transition from the old system to the new. This last sum, Rs.2,500, as it appears, was due on the 31st March, 1907, to the College, grants having hitherto always been drawn a month in arrears

The new system of a block salary grant is, in the opinion of the College Council, a step in the right direction, as it saves much office time and does away with the many references to the Director which the old system necessitated. At the same time the Council venture to think that in making the transition more consideration ought to have been shown to the management. It is true that for a few months the College holds at its credit a proportion of the annual grant which it may be said it has not as yet earned; but it is equally true that for some months after the 31st March it draws no salary grant and yet as before it has to meet all current charges. Consequently, between the 1st April, 1907, and the 26th September, the College had to find for

its working balance a sum equivalent to the amount of salary grant that under the old system would have been drawn in the intervening months. In finding this working balance the account of the College with the Bank was overdrawn and interest had to be paid on the overdraft. The sum on which interest was paid would have been larger and the period longer, had not a temporary accommodation been received from home. Nor is this merely a temporary inconvenience : it involves a recurring charge to be met by the management. As the salary grant becomes exhausted by the 31st March, the management will require to have in hand at that date an addition to its working balance equal to the amount of grant for the number of months, probably not less than four, that will intervene between that date and the date of the payment of the annual grant. It would not appear to be unreasonable to expect Government to make some arrangement whereby this new and seemingly unnecessary financial burden should not be imposed permanently upon the management.

In the course of the year the College received two gifts which the Council would here acknowledge with most sincere thanks. Mr. S. Rangiah Chettiyar has added Rs. 200 to his endowment of the fund for the celebration of Dr. Miller's Birthday, and the Rev. Dr. Alexander Miller has added Rs. 3,500 to his endowment of studentships for advanced study, bringing the total endowment of these studentships up to Rs. 67,500.

* * * *

At the Higher Grade Peter Cator Examination in Scripture, students of the College won the first and third prizes, and six certificates of merit in the second class. At the Lower Grade Examination eight pupils of the School gained certificates of merit in the second class.

The Hostels were fully occupied throughout the year. The annual celebration of Dr. Miller's Birthday by the members of all the Hostels took place in the Second Term in the Fenn Hostel. In May, Mr. P. Venkatachalam Mudaliar, B.A., resigned the managership of Caithness Hall, having held the office for nearly four years. He was succeeded by Mr. S. Anavaratavinayakam Pillai, M.A., L.T. On Mr. Skinner's departure in May, Mr. Pittendrigh became Superintendent of the hostels, a position which he continues to occupy. To the members of the councils of the various hostels the Council would record their thanks for valuable help rendered in this important part of the work of the College.

Good use was made of the various Libraries of the College during the year. The rule by which every student is a member of the General Library and contributes Re. 1 per annum to its funds had the effect of increasing the number of books issued to over forty a day. The family

of the late Mr. Stirling presented his mathematical books to the College, and the Council would express their thanks for a gift by which the Consulting and Mathematical Class Libraries, as well as the General Library, have benefited. At the end of the year the list of magazines was carefully revised and some additions made.

The work of the College Societies was steadily carried on throughout the year, and, with the sanction of the Senatus, a Students' Magazine was planned, which it is hoped will play a useful part in the life of the College. The valedictory address to the Associated Societies was delivered in October by Mr. E. E. Genner, M.A., Fellow of Jesus College, Oxford, Mr. Mayhew presiding. There was a large attendance, and Mr. Genner's address, 'The Place of Societies in College Life,' was much appreciated.

The annual sports were held as usual in the Second Term and College athletics during the year had quite a good record. Of the different clubs, the Football and Tennis Clubs were the strongest. The Football Club won the Presidency College Tournament Cup for 1907, and in the inter-collegiate competition came very near to winning the championship cup. This year, again, it has won the Presidency College Tournament Cup. Cricket did not have a brilliant record; but there are many more members of the College who ought to take up the game, and there is evidence of growing keenness both among seniors and juniors. Hockey, which is still young, is growing. The rules of the Club have been completed, it has a good full-sized ground, and it has every prospect of developing well. The Tennis Club is popular and doing very well, though it missed both the trophies for 1907.

On the 14th October, in the Anderson Hall, there was presented to the College a portrait in oils of the late Mr. F. P. H. Stirling. The portrait was entirely the gift of the College, who desired thus to perpetuate the memory of a much loved professor. The presentation was made in the name of the students by Mr. C. S. Venkatasubrahmanyam, who read a graceful tribute to his former professor. The Rev. G. Pittendrigh unveiled the portrait and thanked the students in the name of the College authorities and of Mr. Stirling's relatives.

College Day was celebrated on the 27th December, and the Committee may be congratulated on the success which attended the gathering. The evening meeting in the Anderson Hall was presided over by Mr. P. R. Sundara Aiyar, B.A., B.L., a distinguished former student of the College, and the chairman's address, as well as the speech by Mr. Russell, and Dr. Miller's wise and touching message on Unrest in India, attracted wide and well deserved attention. The College Day Committee were busily engaged throughout the year in trying to replace the permanent fund of Rs. 3,000 lost in Messrs. Arbuthnot & Co.'s insolvency. Their appeal to former students met with a liberal response

and in spite of the fact that the appeal for the new College buildings must have interfered with their undertaking, they have already succeeded in raising about two-thirds of the required sum.

Reference was made in last year's Report to the new University Regulations and to the scheme which they rendered imperative, for the extension of the College buildings. The new courses for the Intermediate Examination commence next year and the College has been affiliated in all the four optional groups.

With regard to the extension of the College buildings it was stated in the Report last year that the sum which the College was called upon to raise would exceed a lakh and a half of rupees. It was found, however, that the cost of the site which it was necessary to acquire for the erection of the new buildings exceeded the original estimate, and that when the specifications and estimates were prepared in detail and all charges included, the total cost of carrying out the entire scheme would not be less than Rs.2,60,000. The plans, specifications and estimates, as prepared by Mr. G. S. T. Harris, were accordingly submitted to Government in due form on the 19th September for approval and grant in aid. Meantime the Supreme Governing Body of the College in Edinburgh had approved of the undertaking and had promised assistance, while Dr. Miller himself had subscribed Rs. 20,000 towards the object. The College Council therefore found themselves by the 18th November in a position to issue a formal appeal in India, with subscriptions appended to it amounting to Rs. 35,867. By the close of the year the subscriptions intimated had advanced to Rs.40,467,* while in December a Government Order was received stating that Government had been pleased to make an allotment of Rs. 50,000 "out of the special grant made by the Government of India in aid of University Education." These sums, added to the sum that had already been promised from Home, made it possible to announce at the close of the year that half the required amount had been secured. Permission having been received from Government to proceed with the new building, the three-storied block in Lingbi Chetti Street, in which there will be the Intermediate Physical Science Laboratory and two lecture rooms, is now in process of erection and, by the contract, ought to be completed not later than the 1st December. The gallery in the College Hall will, by the contract, be erected and completed during the hot weather holidays. It is estimated that the cost of the portion of the extension that will this year be thus carried to completion, together with the cost of that portion of the site which is being occupied, will amount to Rs. 1,00,000.

The accommodation that will thus be provided is urgently needed, not only to take the place in part of some of the present accommoda-

* By the 29th February, 1908, subscriptions had advanced to Rs. 46,083.

tion, which is most unsuitable for College purposes, but also to afford the necessary facilities for the College to take up the new courses of study for the Intermediate Examination. The accommodation, however, for the teaching of the junior classes in Natural Science will be only of a temporary character; the north side of the new gallery in the College Hall will require to be used for the purpose. It is therefore most important on this account, as well as for other reasons, that the Council should at the earliest possible date be in funds to proceed with the further extension. A Physics Laboratory for the B. A. course has for many years been a clamant want, and by 1911 it will be imperative for the College to have one. The Library and Reading-room accommodation has become altogether inadequate, and as in any case money would require to be spent on the present Chemical Laboratory to renew it and bring it up to date, it is proposed that instead of building a new Library and Reading-room a new Chemical Laboratory should be built, while the old Laboratory will become the Library and Reading-room. The present Natural Science class-room is even now too small and is without many of the conveniences usually regarded as indispenable, so that, as in any case additional accommodation must be provided for junior classes in that subject, it is proposed to include in the extension a new Natural Science department.

The Council do not consider that they will be justified in proceeding with this further extension till they are assured of a much larger sum of money than as yet they can reckon on for the purpose. It is true that the Council have acquired the whole of the necessary site, but the portion of it required for this further extension is the more expensive part, having cost Rs. 20,000 more than the part now being utilised, and, for lack of free funds for the purpose, is meantime held as an investment of money belonging to the Professors' Retiring Fund. This money must be replaced before the remainder of the site can be cleared; while it will be useless to clear the site if the Council are not assured that they can also proceed with the buildings that it is proposed to erect upon it. Accordingly the Council, while thanking Government for the allotment they have been pleased to make of Rs. 50,000 out of the grant of the Government of India, would express the earnest hope that they may be pleased at an early date to give assurance of assistance for the carrying out of the scheme from Provincial Funds; and at the same time the Council trust that all friends and *alumni* of the College will render all the help in their power so that before the close of the current year it may be possible to put the remainder of the work into the hands of the contractor.

In concluding this statement as to the Building Scheme the Council desire to express their gratification at the response that has come to the appeal for funds from the friends of the College, both in India and

at home, and more particularly from the present and former students. The students of the College, both past and present, have evinced in this matter a spirit of loyalty to their *Alma Mater* which is at once an evidence of the firm place it holds in their affections and a good augury of the prosperity of the College in the coming years. To them, and to all who have assisted the College, the Council would offer their heartfelt thanks.

The year to which this Report refers was in many respects an eventful one in the history of India, and in a centre of intellectual and moral life such as the College, it was inevitable that the forces which are affecting the life of the country at large should awaken keen and sympathetic interest. Among the students of the College, as among the educated classes generally, a new spirit is making itself felt, a spirit of self-reliance and of enthusiasm for common ends, before which some of the old landmarks of Indian life seem destined to disappear. For students this spirit has its own dangers, chief among them being that they should be diverted from the path of College work, and forget that on their proper use of their College years their future serviceableness to their country will depend. But the Council are glad to recognise that the extent to which such dangers have been realised has been very limited, and that the new aspirations are finding truer expression in increased earnestness and thoughtfulness, in a higher ideal of the purposes of College life, and in a spirit of strenuous self-control which is full of promise for the future life of the country.

Amidst all drawbacks, the year marks advance; and the Council are encouraged to believe that in the patient exercise of sympathetic guidance and control, the College will not only continue to command the confidence of the people of Southern India, but will be able to contribute to the solution of present-day problems something of that element by which such movements may be saved from all shortsightedness and narrowness of view, and be made a lasting contribution to the establishment of the Kingdom of God on earth. There can be no loftier motto for those who desire to be the helpers of their fellow-men than the words of Him whose name the College bears, and who said of Himself that "even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

THE Inaugural Meeting of the Associated Societies of the College was held on 6th March, in the Anderson Hall. The Rev. Wm. Meston presided, and Dr. John Pollen, a former member of the Indian Civil Service, gave a lecture on Zamenhof, the inventor of *Esperanto*. It was this new language and its origin that constituted the chief interest of the lecture, and which received a practical illustration at the

close, when Mr. Narayana Rau, a student of the Presidency College, expressed the thanks of the meeting to the lecturer, in fluent *Esperanto*.

THE annual reception for the new graduates of the College, under the auspices of the College Day Association, was held on 21st March. Tea was served in the Covered Court, and gave a convenient opportunity or conversation to old and new graduates alike. Several of the Professors of the College joined the members of the Committee in welcoming the new graduates. An adjournment was made to the Quadrangle, and Mr. L. A. Govindaraghaviah, B.A., B.L., addressed the graduates. In the unavoidable absence of Mr. Skinner, Mr. Pittendrigh presided over the meeting.

THE *Senatus Academicus* of the University of Aberdeen has intimated to Mr. Skinner its intention to confer on him the degree of Doctor of Divinity, *honoris causa*. We join with all the past and present students of the College to congratulate Mr. Skinner on this fitting recognition of his long and distinguished service as Professor of Philosophy and Acting Principal of the College.

WE greatly regret to learn of the death of Mr. D. P. Bapaiya, B.A., L.T., at the early age of twenty-six He was a student of the College during the years 1899 to 1902 and distinguished himself in all his classes. He also took a leading part in the general life of the College, being a prominent member of the Students' Home and one of the first 'batch' of students to go to the Mountain Home at Yercaud. After qualifying for the B.A. degree with first class honours in Philosophy, he took an extra year at Physical Science and passed with distinction in that subject also. He then went to Rajahmundry College to study for the L. T. degree, and the following year became a lecturer in that College. In 1906 he resigned this appointment, and owing to continued ill-health was unable to undertake any other work. He was an earnest advocate of Social Reform, and in 1905 he renounced caste. The estrangement from most of his Hindu relatives which the step occasioned was felt by him very keenly as he was of a very affectionate nature, but he never wavered in his determination to be true to his convictions. His sincerity and strength of character combined with his sympathetic and warm-hearted disposition won for him many friends, both European and Indian, by whom he will be greatly missed.

THERE are two features in the list of subscriptions for the New Buildings intimated during the month of March and given below which deserve comment. One is the donation which H. H. the Nizam has been pleased to make. The claims that the College has upon the Government of His Highness are mainly these three :—that there are

always some young men belonging to Hyderabad families who are being educated in the College, that the service of the Government of His Highness is largely recruited from amongst the students of the College, and that in both the School and the College a very large number of Muhammadans receive their education. Such considerations as these have, we presume, had weight with His Highness and have led him to mark in this conspicuous way his appreciation of the work that the College is doing. The College authorities are very grateful to His Highness for his willingness to recognise such claims as the College could put forward, and for his generous response to the appeal of the College Council. The other feature in the list of subscriptions worthy of note is the increasing number of comparatively small subscriptions. Large subscriptions are of course always most welcome, but there is a significance in those of small amount that the College authorities are very far from being indifferent to. If small subscriptions from old students are received in large numbers, they will in the aggregate amount to a considerable sum; but, besides, the number of them will show the extent to which the College has succeeded in inspiring its *alumni* with a real affection for the institution which has fitted them for the duties of life. Accordingly, it is hoped that no old student will be deterred from contributing when he finds that the amount he may be able to afford is by itself inconsiderable. Let each give according to his ability.

	Rs.
Amount already acknowledged	46,083
His Highness The Nizam	5,000
Messrs. R. Narasimhan and T. T. Rangachariar, each Rs. 100 ..	200
Mr. G. Aravamutha Iyengar, Rev. J. Cooling, Messrs. S. R. Krishnamachariar, 'L.,' and H. V. Nanjundayya (additional), each Rs. 50 ..	250
Mr. K. V. Chacko	30
Rev. W. H. Campbell, Messrs. Aaron Devadasen, T. Rajagopalachari and P. Ramachandra Rao, Rev. Canon Sell (2nd subscription), Messrs. P. V. Sesha Aiyar and K. Sithapathi Rao, each Rs. 25	175
Mr. J. B. Gnanaolivu	21
Messrs. K. M. Abraham, K. C. Eappan, Dr. G. V. James, Messrs. A. J. John, T. S. Kuthalalingam Pillai, 'Old Student A.,' Dr. C. B. Rama Rao, and Mr. Mhd. Zahiruddin (1st subscription), each Rs. 20 ..	160
The Bejan Society, and Mr. J. V. Thomas, each Rs. 15	30
Messrs. S. Ambrose (2nd subscription), S. V. Kallapiran, S. Kovil Pillai, R. V. Krishnan, K. P. Krishna Menon, K. Manjunath Bhat, C. T. Matthew, T. Singara Mudaliar, N. Venkataraman, and T. K. Viraraghavachari (1st subscription), each Rs. 10	100
'Another Student J.,' Messrs. T. N. Bhutalingam Aiyar, Y. G. Bonnell, D. Daniel Pillai, C. Ekambaram (1st subscription), T. N. Jambulingam, K. S. Karpavinayagam Pillai, J. Kolandavelu, M. A. Narasimachariar, K. Padmanabhaier, A. V. Ponnuswami Aiyar, K. Ramachandra Aiyar, P. Tiruvenkatachari and M. Venugopal Naidu, each Rs. 5	70

	Rs.
Mr. K. Kannan Menon	3
Per Students' Collecting Cards:—Khadir Hussain Khan, Rs. 6 and N. V. Subrahmanyam, Rs. 5	11

The total of subscriptions intimated up to the 31st March is thus, as above, Rs. 52,133. Of this amount Former and Present Students have subscribed or collected Rs. 14,956. The amount received in sterling subscriptions up to the same date has realised Rs. 43,074. To carry out the whole scheme it will be necessary to find about Rs. 1, 10,000 in addition to the sum that may now be reckoned upon.

One matter of detail. It is only this month that the total given in the *Magazine* is at length brought into correspondence with that supplied to the daily newspapers at the beginning of each month. It was found that through an oversight four subscriptions, aggregating Rs. 241, had been omitted from the list for January sent to the newspapers. These subscriptions, already acknowledged in our January issue, are included this month in the newspaper list, but are of course omitted above.

Dr. Miller writes from Burgo Park to say that he hopes the Mountain Home at Yercaud will be occupied this year, and that it will give him great pleasure to hear that some of the students have arranged to spend part of their vacation there. Intimation has been made of this in the College classes and Mr. O. Kandaswami Chetty will be glad to give information about the Home to any present or former students who may apply to him.

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